L.13.26

THE IVDGEMENT, OR *exposition of Dreames*,

Written by *Artimodorus*, an Auntient *and famous Author, first in Greeke*, then Translated into Latin, After *into French, and now into English.*

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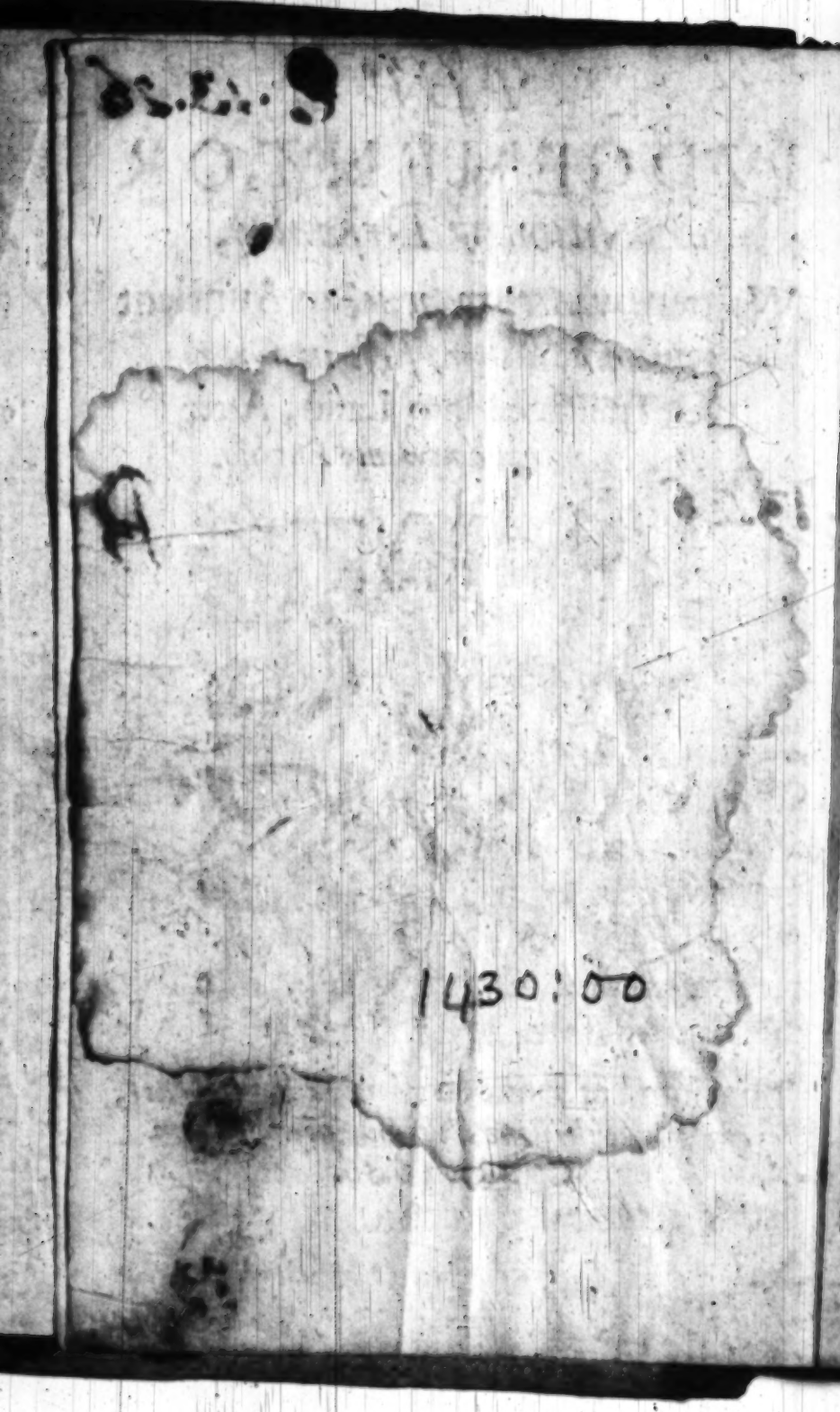
BIBL. CANT. ACAD.

Imprinted at London, for *William Iones*, *dwelling at the signe of the Gun neer Holborn Conduit.* 1606.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The Epistle Dedicatory.

The French Translator to his friend, a *gentleman of good account.*

IR, I promised you not long since to seek out my translation *De duello*, that is of single combat, which I writ being with you at *Turin*, with intent, to print it with an Epistle dedicated to your self: but hauing diligently reuised and ouerlooked all my bookes and copies, I could by no means find it, insomuch that I was exceedingly offended with my selfe. But this amongst so many is not the first labour that I haue lost. In requitall of which my breach of promise I thought good to present you with an other Translation of mine own, that thereby you

might knowe the continuance of my good will towards you. And before all other books I chose this of Artemidorus, as the most antient and famous amongst all which euer intreated of this subiect of dreams, which was translated in our time, by a skilfull phisition and Philosopher, out of Greeke into Latin. The first book of which Latin work I haue translated into our Language, in manner of an Epitome. For whatsoeuer I sawe to bee nothing agreeable to our times, and which was no wayes necessary I left out: seeing that in the worke it selfe there are many superstitions of the Pagans, which wold haue bin ridiculous at this present. Which first book, thus by me translated, I offer as a present vnto you, supposing that this little translated labour, beseems me not amisse. For dreams and their interpretation, seem particularly and by prerogatiue to agree and belong to poets, because that to their Apollo (from whom

our

our Author brags & assures himselfe, to haue had inspiration, commaund & cõstraint to begin this work) is attribu ted and dedicated, not only the art of *Poetry*, but also the knowledge and interpretation of dreames, and the intelligence & foreknowing of future things So that this book coms not amisse after my book of Epigrams with which I presented you last. More ouer this was my conceipt & opinion, that this might not vnfitly bee published after my book of Chiromancy, which you haue seen, & I would haue directed to you, but that I doubted, least some men would haue made but sleight account of these prognostications. But hauing afterward perceaued by your talke, that you vvould haue accepted it, if I had di rected it vnto you, I made no doubt to dedicate this present vvorke vnto you, in some part acknovvledging my fault. Seeing that the Latine Author thought not amisse to dedicate his vvorke to the

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Marqueſſe of Mantua. And indeed to re iect al Prognoſtications (otherwiſe cald diuine ſciences) vvere to condemn and reprooue, a good part of Philoſophy. I paſſe ouer the reaſons which haue bin brought in & debated by *Tiberius*, by *Oyrandreus*, by Maſter *Andreas Cornius*, and others. It is moſt certaine that *Ariſtotle*, the moſt renowmed Philoſopher of all others, hath handled phiſiognomy, hath ſpoken of Chiromancy hath writ of dreames, and made books of Aſtrology, which are all after a maner, prophecying, that is to ſay Iudging & denouncing ſciences? To whom indeed I would bee loth to giue ſo much credit as to thinges certaine and infallible. But becauſe the ſuperior powers (or rather god himſelfe) doth mooue & gouerne the inferiour,

In ſuch ſort as commonly and by naturall reaſon, and by experience of infinite time we ſee, of ſuch a cauſe cōeth and ariſeth ſuch and ſuch an effect.

One

One may therfore faile to exerciſe him ſelfe, to know and vnderſtand the ſecrets of nature, foraſmuch as God, and nature doe permit vs. And it is very like, or rather true indeed which the Philoſophers do hold, that God and Nature neither haue nor do make any thing in vaine. And I beleeue that often times God doth aduertiſe vs of things which touch vs for our honor, health, or ſafty, by *S*ignes, Viſiõs, Dreames, & other meanes which pleaſe him, of which we eſteeme, our ſelues & our affaires ſhal fare much better. As, there came a warning by a Dreame, before the deſtruction of *Troy*, and before the death of *Ceaſar*. And what is ther more honeſt, more holy, & that comes neerer to Diuinitie, then that a humane ſpirit may ſupport, know, and vnderſtand a part of future things without offending God, only by the meanes of cauſes & ſignifications præcedẽt, which are ſent to vs by him, which is onely proper to

man

man, who hath alone the vse of reason, whereby he may discerne, and iudge of things to come: as *Cicero* saith. Also in this happie time of this King of France, (a King borne in all grace and perfection, vnder whome learning was reuiued and entred into the world againe) we haue the Art of Phisiognomy, Chiromancy and Astrology, better & more truely printed, then hath bene these 200. yeeres before, by whose authority and command we see all sciences, reioyce, increase, and are renewed. But to returne to my purpose. *Artimidorus* of Daldea was so called, by reason of a little village, or towne, where his mother dwelt. Which towne is scituated by *Lidea* a region of *Asia* (now *Turkey*) which little village, being called *Daldea*, he thought good, to grace and honour, by the title of this booke, in honour, remembrance, and reuerence his mother. For touching himselfe, hee was an Ephesian that is to say, borne in the

the towne of *Ephesus*, a country neere *Greece*, where Saint *Paul* writ one of his Epistles. And *Artimedorus* in all his other workes giues his bookes their title *Artimedore of Ephesus*. But in this hee set it of *Daldia*, for the cause aboue named. Hee was very skilfull in his time, and among all other thinges especially very studious of Dreames, in such sort, that he wēt into diuers countries, & also sojourned in the most famous townes, vniuersities, & assēblies of *Greece*, *Asia*, and *Italy* and other greate and famous Islaines onely expressly with intent to know, enquire, and dispute of the interpretation & effect of Dreams. In which hee was so excellent, that he was welcome to euery place. So that although corseres were alwaies thence expelled, yet he was both heard and receaued, & both in conference & disputation both fully & publickly admitted. He was cōuersant among thē vvith Honorable esteeme, and was many yeares out of his own country. In which appeareth

great force of his courage, that hee was not giuen to the greate couetouſnes, and ambition of the Worlde, vnder-taking ſuch great Voiages with ſo great charges, only to get honor, & renowne, ioynd with vertue, & to bring ſuch profit to his poſteritie, as to ſearch out ſecret things in nature, concerning Dreames, and to bring them to light for vs, and put them in writing. Truely hee caſt his eye much further then vpon his owne life, and his owne time, hauing ſo good and true a iudgment, that he would neither haue honor nor long life, that were not got by learning, and knowledge. But at this day if one could find one, which would ſo ſpend his goods, and vſe his body in farre voyages, onely to get knowledge without profitt, euery one would mock him as a foole. Men haue onely regard now a dayes, if it be good traffique, or if it hath any means of profit, to make them and their children ritch. But after the

death

death of ſuch people, which regard nothing but baſe metall & droſſe, their honor, & all their gaines and treaſure is but the honour of three dayes. But our *Artemidore* liues yet in honour, & men ſhal ſpeake of him, after more then 906. yeares ſince his death, throughout all the world. He hath writ of this ſubiect of dreames after many, as *Apollonius*, *Alexander*, *Myndas* *Ariſtander* *Paniaſes*, *Antiphon*, *Nicoſtrates* of *Epheſus*, *Anthemon* the *Mileſian*, & *Phebes* the *Antiochian*, and many others. In which hee hath paſſed them all, ſo farre that hee alone is left vnto you. Concerning Dreames which pertaine to the commonwealth, comonaltie or pollicy, he is of opinion that they appeare not to one particular man and of low eſtate only, but to Kinges, Princes, Gouernours, Heds, and Captaines, and in that he agreeth with *Homer*. Although they may well appeare to many of low degree, which muſt reueale them publickly, before

fore that can haue their effect. In like ſort he is of opinion, & giues counſaile, not to regard any Dream each particular whereof one cānot entirely remēber. But before the attempting to interpret he willeth that one ſhould haue perfect remembrance of the beginning, the midle, the end, and al the circumſtances of his Dreame. That hee may bee the more ſure, and better able to diſcuſſe the matter. By the defect whereof we know what betided to *Collonell Amilcar*. Alſo he willeth that one haue regard to the Qualities of the perſons according to which Dreames, ariſe diuers effects, as you ſhall ſee in the booke. In which they greatly err, which would haue this art breefly handled, and reduced into generall rules. As I know ſome of our time, againſt whome our author hath written, being armd with reaſons ioynd to experience. And certainly concerning experience, I remember that I dreamed being then with you beyond

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the Mountaines, and afterward at *Ferrara* & *Venice*, certaine dreames concerning myne affaires, whoſe effect after my returne to *France*, was agreeable to all points, to the Interpretation of our *Artemidorus*. Which greatly inticed me to the tranſlation hereof, & increaſed the intent which I had to preſent it to you. And I doubt not but that ſome times if it ſhall pleaſe you to take coũſaile of this book, you ſhall likewiſe find your experiẽce agreeable to the expoſition of this booke, for in caſe of experience I preſume our *Artimedorus* dares vaunt himſelfe, ouer whatſoeuer others which euer handled this abiect before him. Concerning the time and houre wherin dreames of importãce appeare, I ſhould be of *Ouids* opinion, that it is about the breake of day, or after midnight. For till about midnight, all the ſences, and corporall powers are occupied in diſgeſting the ſupper which laſteth with ſome more, with others leſſe

time

time according to the ſtrēgth, or weakneſſe, heat, or coldneſſe of the ſtomack, and all this while, the ſpirit can haue no leaſure to accompliſh great matters, during the impediment, and trauaile of the digeſtion. But the digeſtion being made, and the ſences at reſt, the Soule which alwaies watcheth, labouring more eaſily faigneth, faſhioneth, and repreſenteth marueilous thinges for the honour or ſafety of his hoſt the body: ſhewing him in a mirrour, certaine forms, figures, & kindes of viſions both of good, and euil, paſt or to come. Here dreames at the breake of the day that a Dolphin toſſed on the waues of the ſea was caſt dead vppon the ſand, ſignified the death of *Leander*, who was moſt miſerably choaked with waues, & caſt alſo the ſame night vpon the ſea coaſt. And yet our *Artemidorus* is of opinion, that a ſober and quiet man may ſee dreams, which are of import, not onely after midnight & alſo in the day time. Concerning

cerning the cauſe of dreames. *Ariſtotle* doubteth, whether it bee ſent from God into our ſpirit, or bee naturally in our ſpirit. And it is not without reaſon which he doubteth. For touching dreames which bring effect, and which are likewiſe ſeene by folks, but little loaded with affections in their ſpirit, and alſo with meate in their bodies, it is a thing exceeding high & ſecret, and farr more diuine then one would thinke. Neither is it without cauſe, that *Plato* the Philoſopher, cald man the miracle or rather the wonders of God, which the diuine Poet *Virgil* alſo teſtifieth that the ſoules haue a ſpirituall vigour, and heauenly originall, which they exerciſe and put in practiſe: inſomuch that the bodies which are ſubiect to many euills, & are as it were the priſons of the ſoule, cannot ſtay and hinder them, vvhich hee tooke and gathered out of *Plato*, vvho alſo would haue vs remember our ſoule as a thing diuine imitating therein *Pithagoras*

thagoras. And in the fourth & fift booke *de Legibus*, he sheweth, holdeth & affirmith that the state & policy of a towne, the forme of a common wealth and the constitution of lawes are not otherwise approued, but by Oracles which are answeares, and reuelations of God, either by dreames, and visions, or other meanes. And he also saith, that our spirits, if they were not so much distracted and if with all their power, they had their action and intention in certaine things, as the fire hath its force and intention to burne, they would produce effects more miraculous & wonderful, then the Elements or Heauens. And of this opinion also is *Auicenna* and *Aglassella*, in this true Platonists. And although *Cato* hath written *Sōniame cures*. It makes not against vs, for he declareth afterward, what dreams he meanes, adding, *Nā meus humana quod optat dū vigilans sperat per somnium cernit id ipsum*. By which words he expoūdeth himself

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giuing vs cleerly to vnderstand, that he allowes to take aduise of dreames, which arise of naturall and carnall affection, as when a vserer dreames of gold and siluer and such like things which one mighte desire. Which our author *Artimodorus* doth much mislike, saying that dreames of any importaunce or which come of god, are farre different from their effect & the experience of them. And contrariwise that dreames which are shapen to our affections and thoughts, are to speak to the purpose) as much as nothing, and wee must take no heede of them. And surely I believe that an ordinary Whooremaister, vsurer, enuious, ambitious or dronkenman shall not commonlye see any dreame which concernes his honour, the good or profit of him or his, or common wealth. But a good, vertuous pure, and cleane, (because he is exempt from humaine fragility) I thinke may and shall often see & interprete dreams and visi-

ons, to the safety, honour and profit of himselfe, his friends, and the common wealth, for as much as his spirite is lesse bound, tyed and soyeld with the fellowesshippe of the body. In the holy scripture we haue experience both in the old & new Testament of Ioseph the sonne of Iacob, and Ioseph the husband of the virgin Mary, S. Peeter in the 2, of the Acts, repeteth the Prophecy of Ioel, whereby hee sheweth, that it was no new thing if god sent visions & dreams There are other places, but I leaue the to diuines. Touching humaine histories one may see much of the Issue and experience of dreams and virgils Mother which Dreamed when shee was with child of him that she saw a branch of Lawrell growing and he bare a poet to whom was giuen a Lawreat Crown, Also the mother of Paris who dreamt, that shee was with child with a burning brand, which shoulde at once fire the whole country which fell out so.

For

For Paris of whom ſhee was deliuered was the cauſe of the ruine, burning and deſtruction of Troy. Which was interpreted by his ſiſter *Caſſandra*, to whom they gaue no credit, wherupon the miſchiefe ceazed not onely vpon the King and Queen, father & mother of the ſaid Paris, but alſo vpon all the kingdome, whoſe miſerable deſtruction is reprooued to this day. Socrates dreamt that hee ſaw a little ſwan in his lap whoſe feather grew, & preaſently ſpreading his wings & flying on high ſang a ſweet and harmonious ſong Aand the day following Plato was ſent to him to bee his ſcholler, who by his knowledge ſoard hye, and by his eloquence ſang ſweetly. King Aſtiages dreamt when his daughter was with child, that there would ariſe from her nature a vine, growing ſo faſt, that the bowes therof ſhould ouerſhade the regions of his dominion, vvhich fell out, for the bore Cirus the great King of

Persia, which was maister and Lord of all those countries: I might besides alledge Phillip of Macedon father to Alexander the greate, whose dreame Alexander the philosopher expounded, according to which exposition it fell out. Also Cicero, Hanniball, Caliphurni & many others, which had dreams & visions by night, whose effects came to passe, as great & diuers histories do verifie. But for breuity sake I wil abstaine: I passe also with silence the dreame of *Scipio* in *Cicero* & *Socrates* in Plato: for I see that this Epistle is come to an vnwonted length & much more then I demined. But the thred of my speech hath led me into this laboring I wil only say thus much that it seemes to me a greate disdain in a brutish mã to say that al visions & dreams of all mẽ, are vain things & of none effect which hath bin already prooued false both by books & histories aswel diuine as humane, & I think it wer to dispute against god & nature & prouidence

uidence & to wrong the soule of man, which is (indeed) the mirrour of heauenly things, in making it alwaies in al things vnprofitable a vagabound, vain, and idle seeing that when the body resteth, the soule seemes most to raigne & rule in his force and vertue, and in her spirituall, apprehensible and intellectuall nobility. wherefore I will agree in opinion with *Socrates*, who saith that a man vvhether hee liue or die is in the hands of god: Who taks all his affairs in his hand: & in care disposeth them at his pleasure; & forewarnes him by many secret and hidden waies as it pleaseth him, yet let mee ad this one word, that dreams are much more diuine, thē phisyognomy chiromancy podomancy and astrology, as being done by the soule onely, Phisitians also doth make account of dreams for by them we o ten know the Quantity of the humo which are predomina[illegible] cause long [illegible] the sprong [illegible] or short of diseas[illegible]

not but some men at the first sight, whe they read this booke will think it a vaine and curious thing, for my selfe often times haue sayd as much and before I had seen the booke I thought as much, and awhile after I had read some parte thereof. But after that by long time and continuance I had compared these thinges with experience as well in my selfe as others, I could not but owe reuerence and admire both the work and the Author & Heere I end this long & tædious proeme) praying, (worthy Sir that you would both dreame and care, (for the good honour and augmentation of that kingdome) that your good & honour may soare aloft, increasing as it doth, in such sort that euery day I may see it doubled by the liberality of our most Noble puissant and euerflouri-shing King of France.

The

The first Booke of *Artimodorus*, of the exposition of Dreames.

Of Dreames either soly Speculatiue, or *Allegorically Significatiue*.

Dreames are either Speculatiue and agreeable to theire vision, As when a man dreames that the ship wherein hee is doth perish, & rising finds it to be true and saues himselfe with some fewe besides: allegorically, and by one thing signifie another. Whereupon our soule doth naturally aduise vs, that vnder the their is somewhat abstruse, secret, hidden. First therefore I will set downe the definition of a dreame in generall, against which to obiecte were to loue contention. A dreame therefore is a motion or fiction of the soule in a diuerse forme: signifiyng ey-

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ther good, or euill to come. Of Dreames such as belong not to others, being only for or against those which see them and not ment against or by any other shall happen to those onely which see them, as to speake, to sing, to dance, to fight, or to swimme, But things which are aboute the body or outward thinges as beds, chests, moueables & clothing &c Although they bee in proper and particular yet it falls out that ofte they come to our neighbours according to the necessity and propriety of the vsage And in such sorte the head signifies the father, the right hand the mother, the son and the brother the left hand the wife: the frind, the daughter and the sister. Moreouer all those which are done by vs, and in vs & towards vs only, we must thinke that they appertaine to vs particularly. And on the contrary al such are not done by vs nor towards vs, nor in vs, shall happen to others, and yet notwithstanding, if they bee our frindes and the dreames signifie good, the ioy shall come to vs & yf contrary, then the contrary. But yf they be our Ennemies we ought to thinke and iudge accordingly

Of

Of the Birth.

YF any one dreames that he comes out of a womans belly, as to be borne into the world, hee muſte iudge in this ſorte. This dreame is good for him which is poore, for he ſhall haue meanes or frindes which will maintain him, yf he be not a tradeſman, & of an art which requireth the worke of the hand, for this dreame forewarnes him that he ſhal be without worke, as children which haue their handes bounde together To him which is rich this dreame ſignifieth that he ſhall haue no rule in the houſe, but others ſhal ouerrule him againſt his will, for childrē are gouerned by others. To him whoſe wife is not with childe, it ſignifieth that hee ſhall looſe his wife for childrē are not married, nor come at women. But to him whoſe wife is with childe, it ſignifies that hee ſhall haue a ſonne in all thinges like himſelfe And hee ſhall bee ſo like him as yf himſelfe were borne twice. To champions and combatants this dreame is ill, For children can neither goe nor runne, & cannot aſſaile any man. To him which is in a farr country that he ſhall retourn home as if that hee ſhould retourne to his beginning

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shall retourne home as if that he should retourne to his beginning. To a sick Man, it signifyeth death, because the dead are wrapped in linnen clothes as children and layd into the Grounde.

To be big with child.

IF any one being poore, dreame that he is great with child hee shal become rich, and shal gather a greate deale of mony. If hee be rich he shall be in paine and care. Hee which hath a wife shal loose her hauing noe more need that shee shall beare children. He which hath no wife shall haue a gentle one. To others it signifieth sicknes. But to bee big with child and then to bee deliuered, is worse, for it meanes that the sicke person shall die quickly. But to him that is poore and indebted, enduring paine and misery, it is an end and a discharge of all his present euills, also this dreame reuealeth secrets. This dreame is crosse to rich vsurers, factors, and all such as are in authoritie, for that which they had before, they shall loose. But to marchants and saylers, or to them which haue shipps, this dreame is good. To many after this dreame hath happned losse of parents.

To

To haue Children.

TO dreame that you see or haue children of your owne & not other mens, is ill to man and wife. For it foretels care and heauines, for necessaries, without the which children cannot be nourished. But the male children bring good successe; daughters bring an ende worse then the beginning, for they are marryed with a dowrie. I know a mã which dreamt that he had a daughter borne, & he borrowed money for interest, and on the contrary side I knew an other, which dreamt that hee buryed his daughter deceased, and it fel out that hee was constrayned to pay debt, for which he was bound. So then his daughter made agreement with the debt. But to see other mens children is good when they are faire and well fauourd, for this signifieth that a good and happie time is at hand.

Of Children wrapped in clothes, and linnen, and of Milke.

IF any one Dreames to see him selfe wrapped in clothes in fashion of little Children, and to suck some womans buggs which

which he knoweth, it argueth long sickness. if hee hath not his wife with child, for then he shall have a son borne like himselfe. And if his wife hath such a dreame, shee shall have a daughter. But if any one being in prison hath such a dreame the Diuill shall stirr vp such accusations against him, that he shall not be deliuered, and it is not without reason to iudge the like in sickness. But to seemin a dream to haue milke in his dugges, to a young woman it signifies she shall conceaue, and his fruit shal come to perfection. To an old woman being poore it signifieth riches, being rich, expence, and liberallitie. To a mayde that his marriage is neere, for without company of a man shee can haue no milke. But if shee bee a pretty mayd, and hath ben long vnmarried, it signifieth her death. For all things comming beyond the accustomed age, are euil, some few excepted. To a poore man, it is aboundance of money and possessions, if hee can nourish others. Moreouer, I haue knowne by experience, that this dreame foretold to one that was not marryed a wife, & to him which had no children, that he should haue, but to a Champion and an artificer, and a such as in their estate trauaile and mone th body, it signifieth sickness. Also I knew ou

one hauing wife and children, who had this dreame, and loſt his wife by death, and alwaies after, himſelfe nouriſhed his children, exerciſing towardes them, the duty of a father and mother togeather.

Of the Head.

TO dreame that you haue a great head, is good for a rich man which hath not as yet any great eſtate and dignitie. Alſo to him which is poore, to a champion, to an vſurer, to a horſe-courſer, to him which puts out mony to vſe. For firſt this dreame foretells principallitie or dignitie, in which he muſt weare a crown, ſcepter, or Diadem. Secondly, great riches, and poſſeſſions (to a champion, victory) to a broker and vſurer great heapes and ſumms of mony. But to the rich which are alreadie in dignitie, and to an Orator, & Iudges of the people, this dreame brings charges & reproches by the people. And to him which is ſick it is headake. To a man of warre it ſignifieth trauaile and paines, to a ſeruant, long ſeruitude, and to him which hath choſen a calme life, paine, and anger. But to haue the head leſſer then natural proportiõ, ſignifieth a thing contrary to the ſignification of the head a-

bone

haue spoken of importing difference, in respect of the different quality of the men.

Of Long Heare.

TO dreame to haue haire long and faire, and to take a pride therein, signifieth good, especially to a woman, as also to a wise man, a sacrificer, a southsayer, and a king, & prince, for to such as vse to let their haire grow, this dreame is good, because their profession permits them to keepe their tresses. It is also good to others, but not so good, for it signifieth to them, onely riches, and those painefull not pleasant, for one must stay time, and in that time, it may bee suffer paine, before long haire will come.

Of Haire in ill order.

TO haue long haire, but out of order, and as it were rather hard and rough haire of ones beard, them tresses, betokeneth to all persons anger & beauines. And I once saw a worthy parsonage placed in authority, and happie also in all his other affaires, who in a dreame, seemed to see those which were vnder him, go before him, and as him seemed they had haire all cut, rude and ou

of order, whereupon I tolde him that this dreame signified heauines vnto him, & presently after, he was discharged of his office and authoritie, which (you may wel thinke) was hurtfull and greeuous vnto him.

Of Hogs Brisles and Horse Haire.

TO dreame you haue Hogges brisles, is great and violent danger, such as the hog is commonly subiect to. To haue horse haire is a signe of seruitude and misery.

To haue Wooll in stead of Haires.

TO haue wooll in stead of Haires, foretells long sickines and fantasies and the itch also if hauing this wooll vpon his head, he shall thinke that it be natural vnto him, yf the haires seeme to bee changed into any other thing, we must gesse accordingly, that is to say according to the thing whereunto we thinke them changed. To seeme to bee without haire about the face, betokeneth shame at hand, hindrance of present affaires. But to see the binder part of that head in that sort is pouertie, and ill luck in old age, yf any one hath the right side of his head shaued and naked, he shal loose all his male

kindred

kindred, and if he haue done, he shall sustaine hurt. If contrariwise the left side of his head be without haire, it is losse of cosins and allies, for the head signifyeth the kindred, the right side the male, the left the female, and so through all the body. To haue all the hinder part of the hed naked, is good for him which goes to Law, for him which is fearefull, for him which is shut vp, and detained by force, for he shall flie and escape, noting that one cannot catche him by the haire flying.

To see himselfe powled or shaud.

TO see himselfe powld all the heade, is good, for Iesters which vse to make men laugh, and to such as are commonlye shaud: to all other it is euil. For it betokens as much as nakednes and bareneſſe, if it bring not greater euils and more at hand. To Nauigators it is euident shipwrack, to sick persons great perill, and yet not death, for such as escape a shipwrack, and recouer after great sickines shane themselues, but not the dead. To be powled by a Barber is good luck, to all in generall, for surely no man being in any dangerous estate, will powle themselues, seeing that those onely regarde

such

such outward ornaments of the head which are without sorrow or want. ¶ therefore and by the hands of a barber, because if any man shaue himselfe, it betokens suddaine heauines, or ill luck full of great euill. Moreouer to be scratched with nayles to him which is in debt, it betokens that he shall acquite himselfe, to others it foretells, hurt by them which scratch them.

Of the Forehead.

THe forehead sound and fleshy is good to all, and signifies libertye of speeche, strength and constancy. But to dreame that you haue a forehead of brasse, iron or stone, to all takers, tauerners, and such as liue by shameles gaine, is good, and to these only for to others it breeds hate.

Of the Eares.

TO haue many eares, is good to him that would haue any one obedient to him, as wife, children, or seruants. To the ritche it signifies great renowne of his good, if the eares be faire and well shapen, but to his ill if the eares be ill fauoured or deformed. This dreame is ill to a seruant, as also

to him which hath a sute in law, bee he the plaintiffe or the defendant, but it is good to an artificer or one that worke with his hands, for he shall haue many that wil set him on worke To loose the eares betokens the contrary to all that is aboue sayd To clense ones eares, is good news which shall come to vs on some side, contrariwise, the eares beaten and chafed foretell ill newes.

Of emmets going into the eares

TO Dreame that emmetts goe into the eares, is good only to Sophisters, philosophers and schoolmasters. For the emmetts represente children which will giue audience to Sophisters.

To others this dreame fore tells death for they are daughters of the earth & goe againe to the earth. I know one which dreamt that his two eares were fylled with eares of corne and that the corne fell into his hands and he heard news that his brothers heire was dead his heyre by reason of the eares of the corne and his brothers heire because the eares represent brothers and sisters To dreame you haue asses eares, is good onely for Philosophers. To others it is seruitude and misery To haue the eares of a Lion a woolfe or a-

ny other cruell beast, is snares and deceipte by enuy, Moreouer to dreame that you haue eyes or eares signifyes blindnesse or deafnes.

Of the browes

THe Browes hayry and of a good grace are good to all all and especial to women- But the browes naked an wout haire signifieth to all ill successe of businesse single combat and griefe

Of the Eyes.

TO haue a sharpe sight is good generally, but a trouvled looke signifyeth want of money impeachement of affayres to him that hath children, it foretels they shall bee sick. To bee blinde of both eyes is losse of children, brethren father and mother. Notwithstanding this dreame is good for him which is in prison and to him which is very poore for the fyrst shall no more see his enills aboute him the second shall haue wherewith to eyd and pleasure himselfe. As many are ready to lend their helping hande to the blinde. But

this dreame hinders such as are making long voyages: as also forewarns him which is in a strange country, that he retourne not home. For he which hath lost his sight, can neyther see in a strange country, nor fynd his own house. Also this dreame is bad for a warrier, and also to all of the dealing trades for theyr affaires shall haue but bad succesſe Also it is crosse to Nauigators, and such as contemplate the stars, and are wisards. And if any one that is in search of a thing that is lost dreames this dreame, he shall neuer find it. To Poets this dreame is good, for they had needs of great sleepe when they would write verse. To sick persons, this dreame brings daily expectation for death. If any one dreames he hath lost one eye, al aboue mẽtioned and signified, will befall him but in part or halfe only. Moreouer thou must consider, that the righte eye signifies the sonne the brother, and the father, the left, the daughter, the sister, and the mother. To haue 3. or 4. eyes to him which determined to take a wife and hath not yet dzen, & desirs to haue, it is good. It is also good to an vsurer. For he shall haue great sommes of many. But to him which dines it is ill. It admonisheth the rich mã to keep good gard ouer himselfe and his possessions, by reason

of

of some fraude and secret deceipt. But to a conicatcher & a faire woman, to haue moze eyes is not good, foz he shall haue moze eyes which will apprehend him, and shee shall haue many of hyr Clients attached about hir. Moreouer if any one dreameth that hee hath eyes in his feete oz hands, hee shall so loose his sight on one side of his bodie, that, that side shall bee diseased, beaten oz hurt. I knew a man that dreamt that his eyes fell into his feete, and hee fell not blind, but maried al his daughters to his seruats. To haue an other mans eyes, signifyeth losse of sight. But if one know him whose eyes he thinkes he hath, hee shall keepe his child, oz some other great treasurr of his.

Of the *Nose*.

TO haue a faire & great nose, is good to al, foz it signifies subteltie of sence, prouidence in affaires, and acquaintance with great personages. But to haue no nose signifies the contrary. And to a sick man death, foz dead mens heads haue no nose. To haue two noses is discozd with his domesticall kindzed.

Of

Of the Cheekes.

TO haue the cheekes fat and full is good to all, especially to women, but flat and full of wrinckles signifyeth heauines,

Of the Iawes and Hippes.

THe Iawes represent Cellers shopps and other things accustomed to keep Marchandises, or druggs. The Lipps represent those which kisse and embrace vs, and which are often about vs, as wife, children, parents and allies. So that if the one or the other, seeme to haue any harme or mischauce, it signifieth vnto vs that y affairs of our kinsfolke are not in good plight.

Of the Beard.

TO haue the beard long, and thicke, & vnhandsome, is good for him which is curious to speake well, as an Embassadour, an Orator, a Lawyer, & a Phylosopher, and for him which would vnderstand any kind of affaires. If a widow woman dreames she hath a beard, shee shall

haue

haue an husband, which shall bee kind and bountifull, if shee bee married shee shall loose her husband, or be seperated frō him & gouerne hir house alone, as if shee were both husband and wife togeather, if she bee not with child, or at law, for if the first, she shall haue a sonne, if the second, shee shall perseuer in hir opinion, bearing an high mind & regarding her honour as if shee were a man. To a young child, this dreame signifieth death. But to him which is now in his youth, begining to haue a beard, it is a signe hee shall rise by himselfe, and put himselfe forward, of what estate soeuer hee bee. The beard falling or cut away, or by force plucked away by the handes of an other, as it signifieth losse of parents, so also it is hurt and dishonour.

Of the Teeth.

THe vpper teeth signifie the best kindred of the house, and the lower teeth signifie the infertour. For you must know that the mouth representeth the house, the teeth inhabitants. Those of the right side the men, the other the women. Or otherwise, the right, signifie the elder, the left, the yonger. The eye teeth, them of middle age. The great

teeth

teeth the old folks. Wherefore what kind of teeth so euer a man dreames hee looseth, hee shall loose some such personage as that tooth signifieth. But when the teeth signifie losse of goods. By the great teeth are meant hidden treasures, by the other vessell or some other thing of little importance. To such as are in debt, what kind of tooth soeuer fals out, it certefies them, that they shal acquite themselues. The teeth falling all at one blow, signifyeth that the house shal bee forsaken, and abandoned of all inhabitants. For such as are sicke, to dreame that any tooth or teeth fall out, signifieth long sicknesse, but without death. It were beeter for him to dreame that hee should loose all his teeth, for then he should recouer the sooner. For a seruant to haue no teeth is a sign of libertie. To Marchants short and good issue of their marchandises, charges and trafficks. Teeth which seeme to grow in such sort, as if the one would exceede the other, signifie sedition in the house, or if they seeme to moue, though they fall not out. Those which haue black teeth, or rotten or broken teeth and dreame they loose them, shall be deliuered, from their euils & anger. Also by this dreame, some haue lost their old folks. To haue teeth of gold is good for

such

such as study to speake well, to others it is hurt in their house by fire. To other sickness by abundance of choller, to haue their teeth of waxe, its suddaine death: to haue them of leade or tynne, it is also shame and dishonour. of glasse or wood, violent death, of siluer, is to get money by eloquence & fine speech. To the rich it is greate expence in hospitality and necessarie prouision. To dream to loose his teeth and recouer others, is change of estate into good or euill, according to the quality of teeth. To dreame his teeth in his hand or in his bosom, is losse of children. To grate his teeth against his tongue, is to end his paines and miseries by his eloquence.

Of vomiting of bloude, and of cholericke and Melancholy humors.

TO vomit much bloud, and of a good colour, is good for him which is poor, for he shall get store of mony. It is also good for him which hath no children, and whose kindred are in a strange countrye. The first, shall see a childe of his own, the other his kindred returning home. To carrye bloud, is not good for him that would be hidden: To vomit corrupt bloud,

is

is ſicknes to all. To caſt a little bloud in ſpitting, foretels ſedition, as I haue known by experience. To vomit fleagme, (be the humor choleric or melancholly) is good for him, which is in miſery, anguiſh or ſicknes, for it foretells an end of all his euills. To vomit meate, ſignifieth hurt. To vomit his bowells foretells the death of childzen, to father and mother and to them which haue no childzen, the loſſe of the deereſt thinge they haue amongſt their goods, to a ſick perſon it is death.

Of the neck, and of hauing many heads.

EVery ſuruncle malady or imperfection about the neck, head or beard, ſignifieth ſicknelle indifferently to all. To haue two or three heades, is good for him which is poore, for hee ſhall heape vp ſtore of goods, and alſo ſhall haue a wife and childzen, of a good nature. To a riech man it ſignifies aduerſity, by meanes of his kindzed.

Of being Beheaded.

TO dreame that he is beheaded, whether ſuddye or otherwiſe, is ill to him which hath father, mother and chil-

dzen

den, for hee shall loose them. Some also by his dreams, haue lost their wiues, friends and farme, and others hauing houses, haue lost them. And hee which hath all these things shall not haue good luck with them all. But as I haue knowne by experience, he shall loose that which is most necessary, and which hee shall esteem most deerelye: This dreame is good for him, which is accused of any crime, and is in daunger of death: But to changers, blurers, masters of gallies, or marchants, and all such as gather mony, it signifies losse of a summe of monye: This dreame is good for debters: He which is in a far countrye, shall returne into his owne, Hee which is in suite for his inheritaunce, shall obtaine his suite, but in a case of trespas or mony, he shall be ouerthrowne:

To haue a wry neck:

TO haue the heade turned, so that it lookes backward, forewarnes, not to goe out of his countrye, and to enterprise no affaires, least the issue be bad They which are in a farre countrye, shall returne home.

To haue the heade of any beast.

TO haue the head of a Lion, a Wolfe, a Panther, or an Elephant, in steade of his owne, is good for, he which attempteth things beyond his power, he which shall dreame thus, shall come to account and honor, Many desiring offices, and dignities after this dreame, haue obtained them. To dreame you haue the head of a dog, horse or Asse, or such fowre footed beast, is seruitude, paine and misery. To haue a birds head, argues one shall not stay long in his country.

To haue his head between his hands.

TO dreame that you haue your heade between your hands, is good for him which hath neither wife nor childrē, & to him which desires the return of any one far of. And beside, if one be carefull to kemb and trim this head, which hee seemes to hould betweene his hands, it is a sign that he shal dispose wel of his business, and haue an end of his euills and aduersities. This dreame signifies thus much, if he saue that head, which one houlds in his hands,

hands, hee seemes to haue another naturall head of his owne, els not.

To haue Hornes.

TO dreame you haue oxe hornes, or anye other such like beastes, foretells violent death, and chiefly beheading which befalls beasts with hornes.

Of the Shoulders.

SHowlders thick and fleshye are good to all men, but only to them which are in bonds or prison: to the fyrst, it signifyes strength & prosperity, to the other, that they shall be long in captiuity: if the shoulders be diseased, leane or broken it signifies the contrary, to that before sayd: & oftentimes foretels the death or sickneste of brethren.

Of the breast and the duggs.

TO haue the breast whole, is good, as also to haue it hayry, is a signe of gaine to men, but to woemen it foretells widdowhood: the dugges faire & without anye euill is good, and if they seeme maze grosse, yet by good meanes and

grace, they signifie children and possession to come. But if they be sore as ful of vlcers it is sickuesse to come. The duggs falling, is death to her children which dreams so, and if she haue none, it is pouerty to her selfe, To haue many dugs thinking shee sees them bigger then custome to a woman, signifies she shall follow the trade of good fellowship To be wounded in the stomack by any familiar, is ill newes to olde woemen howsoeuer to young men or woemen tis alike vnto one,

Of the hands,

The hands faire & strong shewes prosperity to tradesmen To him which fears binding and imprisonment this dream is doubtful: you must remēber that before we say that the right hand signified the sonne the father, the left the wife the mother the sister the seruant, the righte, may signifie the goods without pursues to get, the left, goods already gotten. if therefore one dreame that eyther the right hand be lost, he shall loose some thing by them signified. In general both the hands, signifye neither bad nor good To loose al the fingers of the hand or some part signifies hurt or losse of seruāts or scriueners, Orators and Attourneys it sig-

ſignifieth that they ſhal be without gaine & idle, to debters, that they ſhal pay more then they owe, to vſurers loſse by intereſt I knew a man which dreamt he had no fingers, and hee was attacht by a creditor, that lent him money without an obligation. To haue more fingers then ordinary, ſignifies the contraryes, namelye to owe, and not to pay. Some (though deceaud) haue thought this a good dreame, but it is the contrarye, for hee that hath more fingers then naturall, thinkes and finds it ill; And if the ouerplus fingers are idle, they make their owner idle. To haue haire which cleaues to the ioyntes, is captiuity, but if it comes on the palme of the hand, it is idlenes eſpecially to laborers and artificers.

To haue many hands is good for an artificer or handycraftſman, for the dreame tells him expreſſly, thou ſhalt haue ſo much worke that thou ſhalt haue neede of many handes. And to good men alſo it is good, for it tells them they ſhall get children, ſeruants, or money, as I haue knowne by experience, but to wicked men, it is captiuitie, and that ſome ſhall lay their hands vpon them.

Of

Of the Ribbes and the Nauill.

THe ribbes, and the inner side of the belly containing the bowells, to the priuities, is force of body and aboundance of goods & riches, yf they seeme diseased, they signifie sicknesse of body, and consumption of the purse. The Nauill is losse of father & mother to such as haue them, & to others banishment.

Of the inward parts.

TO Dreame that you are deade and see your inward partes according to theyre naturall order is good, to him which hath no children, and to him which is poore, for the one shall haue children of his owne, and the other riches of his owne. But to a rich man, and him which would bee close, it is shame and attachment. It is euill to all when they dreame that their entrailles are seene of an other, for they signifie, troublesome affaires, suits in law, and discredit. But to dream to be opened, and not to see any intraills, signifieth forsaking of his house to him that dreamt it, losse of children, and death by sicknes. It is also comfort for him

which

which is in miserie, for hee which looseth those parts which causeth pain and greife, surely he shall bee deliuered out of distresse. Moreouer wee must thinke, that the hart signifieth a man, and the husband of the same woman that shall dreame thereof, and, if a man dreames therof, it is the wife of the same man that dreams it, likewise also the lungs. But the liuer signifieth the soune, foode and the fogg. The gall, chollerick or malancholly humor, money, and wemen, or wiues, the splene, pleasures, laughter, and vessell, the belly and gutts, the children, for they cry oft for meate, likewise they signifie vsurers. The reines signifie brothers & cosins.

Of the Members.

THe members signifieth the father & the father and the mother, the children the wife, the friend, the brothers and cosins, the force of the body eloquence and knowledg, for it is very fruitfull. Againe it signifieth riches and possessions, because it increaseth and diminisheth. Also counsell and secrets, pouertie also and seruitude, also it signifies dignity, and increase of honour, & therefore when one dreams that he sees it, in its esta-

te & place, it signifies permanence of things represented and signified thereby, also increasing, diminishing, and redoubling of thinges present to all (onelye your wife and your friendes excepted) for it takes them away, because a man may not impart their vse to any.

Of the groyn and the thighs

THe groine signifie no other things then the members precedent: in like manner the thighes, but ẏ when they foretel smal ioy to the rich but rather expence in many pleasures with losse and hurt.

Of the knees

THe knees being strong and sturdy signifye iourneys: or other motions and operations of health. But being weak and diseased, the contrary, A tree or braunch comming out of the knee signifies slownes and hinderance, to a sick man death oftentymes: ẏ knees signifie ẏ brethren & familiar frinds and sometimes children

Of the ſmall of the leg the feet and the heele.

The ſmal of the leg, the feet and the heels haue as it were the ſame ſignification ꝙ the knees, To haue many feet, is good for marchants and maiſters of Gallies for they ſhall commaund many men and it ſignifies reſt to the maiſter himſelfe This dreame is good for a poore man, to ꝙ riche it is ſickneſſe: Many men by this dreame haue loſte their ſight, and malefactors haue beene impriſoned To put their feete in the fire is ill to and ſignifieth loſſe of goods children and ſeruants, To ſuch as vndertooke a wager of running it is good for they ſhall run ſwiftly as if they had fyre on their feete.

Of the back.

The Back & all the hinder parts ſignifie old age therfore as one thinks his back & hinder parts to be, ſo ſhal he be in his age

Of the transmutation of the person,

TO bee changed from little to great, & from greate againe to bigger so that you exceede not reason is good for it is increase of busineſſe and goods, but to be greater then common vſe is death, Also it is ill for an old man to be changed into a young man, or a youngman, or a young child, for they shall change to a worſe eſtate But the cõtrary is good, for they shal come to a better eſtate. To dreame to be a womã is good for a poore man and a ſeruant. For the fyrſt shal fynde thoſe which will cheriſh him as a woman and the ſeconde ſhall haue leſſe paine But to a rich man it is il, eſpecially, if he haue gouernmẽt of any publick thing, it takes away his office and authority, becauſe women muſt keepe the houſe. To ſuch as exerciſe bodily labour it is ſickneſſe, for woemen are weaker then men. If a woman dreame that ſhee is a man & ſhee bee not married, ſhee ſhall haue a huſbande, or if ſhee haue no children ſhee, ſhal haue a ſonne or ſhal be ſomeway changed into the nature of a man: but If ſhe be both married & haue a ſonne, ſhee ſhal be a widdowe To a mayd ſeruante it ſignifies ſhee ſhall haue

great

great ſeruitude for ſhe ſhal vndergoe paine as a man. It is good for a harlot for ſhe ſhal leaue her wicked courſes. Againe if a poore man or woman dreame that they are made all of gold they ſhall be ritch but if they be reth they ſhall be circumuẽted For gold & ſiluer haue no ſpies. To a ſick perſon it is death, To be of braſſ is good for a warriour & a ſeruante, for the one ſhal haue victorie and a ſtatue erected & the other ſhall haue liberty. To dreame that you are of Iron ſignifies infinite miſeries. To be al of earth ſignifies death except to ſuch as liue by earth as potters. To be of ſtone, is to receiue blowes and woundes, if one dreame he is changed into the ſhape of a beaſt, hee muſt iudge according to the beaſtes nature & of that I will intreate in the ſecond booke in my diſcourſe of the chaſe. I haue obſerued that it is good for all to be fayre, and of good grace, and ſtrong & yet without exceeding common cuſtome, for to bee too faire, too braue, and too ſtrong, is as much as to be ill fauoured, faint harted, and weake, which things ſignify death to the ſicke, and to ſuiters ill ſucceſſe, & attachment for treaſon.

Of

Whosoeuer in his dreame seemes to do that, which he hath lerned and exercised, shall haue good issue, and is verye good to all foretelling that one shall come to honour by his businesse and enterprise. But yf in your dreame you haue not good issue, it signifyes the contrary. If one in his dreame doth that which he hath not learned, and it hath good issue in his dreame, then it is good, but if he finde himselfe hindred, and cannot bring it to good, tis anger and let of businesse til he be mocked. To playe the husbandman or plowman, to sow or plant is good to him which seeks a wife, or which hath no children. For the feeld is his wife the seede and trees his children, the wheate males, the barlie the femalls, & aboue times. To others this dreame betokeneth sickness and anger: to him which is sick in the house where this dreame was, it signifieth death for the seed & plantes are put into the earth as the dead. To reape, to cut, and trim vines, to plough against harueft, signifie that your affaires and worke shall be deferred, till the accustomed time of doing them

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To gouerne a ship, yf one haue good successe and honour without perill, prouided that it be without doubt or paine, it is good, but if one be troubled with tempests, or if the ship be bruised and broken, it is great aboundāce of euill, which I haue often knowne by experience, to cut and to sowe in leather, to marryed folkes is good. It is also good for him which would marry or get acquaintance and allies, by reason of close & ioynd seames. But to dye leathers is ill to all & reuealeth secrets, To see medicines is worst of all. To bee a goldsmith signifieth harme to him which dreames it, by reason of the poysons and instruments which they handle. To be a grauer, tourner, or caruer, of images and figures, is good for adulterers, prattlers, colleners and deceiuers because their arts shew other effects then the true. To others it signifyeth honour, for such with reuerent workes are shewed to many.

To worke in Iron.

TO worke in Iron, and to strike vppon the Anuile, signifyeth noyse and suits in law. The like wee must iudge in all other artes of the persons which dreame them.

And

And we must vnderstand that it signifies as much to see, the tradesmen working, or their shopps and tooles, as to see himself vse the same art. Notwithstãding their is difference between tooles, those which cleaue & break, signifie discord, and hurt, those which ioyne and bind signifie profit, mariage or aliance but hindrance of voyages, those which scoured and smooth, appease strife, those which addresse and compasse, signifie reuealing of secrets, as you may see in Geometricians.

Of the Letters.

TO learne the letters, is good for the ignorant, for some good will betyde them, but with labour & feare. But to him which knows the letters, to learn them again, is not good, for it is the part of a child to learn, so that it signifies to him hindrãce of affaires, and ill issue, onely it is good for him which desired to haue a sonne, for not hee but his sonne shall learne. If a Grecian dreames that he learneth latin letters, or on the contrary, any Romane the Greeke letters, they shall trauaile and go, from the one country into the other. Many Romaines by this dreame haue had Grecians, and

as

as many Grecias Romains to their wiues. To read well & truely Barbarian or strang letters, signifies that they shall goe into their countrie and haue goods, & honours there, but to reade badly, signifies the contrarie. Or that the sicke man shall enter into foolishnes and franzie, by reason of his sauage and strang speech which a rauing man speakes. Any letters in any language, which one cannot reade, signifie anger and trouble for few dayes, if the writing be little, but for longer time if it be much.

Of Playes and Pastimes.

TO play with a top is payne & trauaile whereof notwithstanding shall come good. To play at Tennis, signifieth long noyse and quarrells, and often forcetells loue towards a whore, for the ball representeth the whore, because it hath no stay. and it goeth through the hands of many.

Of Playes, Games, & Instruments.

TO dreame of the trompet, to them which would fight is good, & to those which haue lost their seruants. But it reuealeth secrets, by reason of the great

great sound, but killeth the sick. To seruãt
it promiseth liberty. But to wind a horn
is ill, and forbidds, to vndertake any law
suite. Euery Instrument which one may
blow, signifyeth trouble, to dreame that
you play the publick cryer, may bee enter-
preted as to sound the trumpet. To play
vpon a reede, or vppon a bagpipe is good to
all. To sing and play vppon the Harpe, at
offrings & sacrifyces, is good for weddings
and contracting of affinity, and ill for other
affaires, to many it signifyeth the gout, be-
cause of cords and nerues. To play or see
plaide tragedies, signifyeth trauaile, fyght-
ing, iniury, and a thousand euills. But to
play merry playes, is a merry issue of affai-
res. To beare synging, signifies deceipt.
To ryde a horse nimbly is good for all, for
the horse signifyes a woman, or a friend, the
whippe, the maister and guide to gouerne, and
the good friend. So then, as a man findes
his horse well, so shall hee doe all this. The
cart signifyes as much as the horse, but that
to a syck person it is death, as also a chariot
of 4. wheeles. To ride a horse through the
towne, is good for him which vndertakes to
play a prize, and to a syck man, for the one
shall gayne the prize, and the other shalbe
healed, but to ryde out of towne is quite cõ-

trary

erary. To lead & guyde charyots through woods and deſarts, is death at hand to all.

Of the race.

TO run is good to all, except to ſicke perſons, when they dream they come well to the end of their race, for it ſignifies that ſhortly they ſhall come to the end of their life.

To be put out of office.

TO bee depoſed and put out of his place, eſtate and dignity, is ill to all, and kills ſuch as are ſick.

Of wraſtling.

TO wraſtle with any parent, ſignifies ſtrife with him. Among ſuch as are at ſtrife already, he which dreams he is ſuperior, ſhall vanquiſh, if they ſtriue not for heritage, for in ſuch a controuerſie it were better to be beaten. To wraſtle with a ſtranger, is danger of ſickneſs. If a man fight with a child, and he throw him vpon the ground, he ſhall looſe ſome friend by death, if he be beaten, he ſhall haue mocquery

query and sickness. It is good for a little child to wrastle with a man, for he shall do great matters, more then one would thinke. But yet if he wrastle or combat with a champion this dreame is not good for him. To wrastle with death, signifies sickness or debate, and suites in law with the children or heires of dead men. But it is good alwayes, for the better, to think or dreame, that he is the superior.

Of combatting.

TO combat with any one, is ill as all men, for besides shame, hee shall haue hurt. Notwithstanding it is good for such as liue by bloudshed, as chirurgeons, butchers and cookes.

To Bath and go into the hothouse.

TO wash and bath himselfe in Baths, and fine hothouses, signifies riches and prosperity, and health to the sick But to wash and bath himselfe, contrary to the common vse, as in his clothes, is euill, and signifies sickneſſe and greate anger. Tis ill also to a poore man, if hee bee too curious to wash himselfe, and if he haue

man

many which rub him, for it foretells long sickneſſe. In like ſort it is euill to the ritch, if he be alone, and haue no body to aide him. In generall it is bad for all, not to ſweate or to ſee the bath in an open place, or to find no water in it. In breeke, it is euer ill when it is otherwiſe then cuſtome, for it ſignifieth ill iſſue of enterpriſes, and affayres. To bee waſhed with water naturally hote, is a ſign of health to the ſicke, of hinderaunce of affayres to the whole. It is good to dreame that you waſh your ſelf in fountains, ponds, and current waters, and in faire and cleere flouds, but not to ſwim, for that were a ſign of danger or ſickneſs.

Of drinkes.

TO drinke colde water, is good to all, but hot, ſignifies ſickneſs and hinderance of affayres. To drinke wine with reaſon, and not to be drunk, is good, but to drink much and without reaſon, ſignifies much euill, alſo it makes you be in the company of drunkards. All compounded wines, and potions mingled otherwiſe then naturally, is good for ritch men, becauſe of their delicacy. It is euill for poore folkes, which neuer drinke them, but in ſickneſſe. To drink dryne, ſignifies

nifies sickenesse, to drink oyle signifies poy-
son or sickenes. To thirst and find no drinke,
neyther in wells, fountaines, nor riuers, is
ill, and a sign not to finish his busines, but
the contrary is good. Moreouer, to drink in
vessels or tancards of gold, siluer, or earth,
is good for all, by reason of the solide mat-
ter, and vse of the vessells, which signifies
tranquillity Also vessells of horne are good
for they brust not: vessells of glasse are euil,
because they breake easilye, and reueale se-
crets, by reason of their transparance, Ot-
herwise these vessells may signifie our
friends, which we embrace, when therefore
the vessels are broken it signifies the death
of some of our Frends, or affinity. I know
by experience, that to dreame to see a glasse
broken, signifieth shipwrack to marriners.
There are certaine vessells with straite
mouthes, which if one shall see broken, they
signifie end and issue of tribulation and an-
guish.

Of Hearbs, roots, and graines in potage.

ALl herbage and rootes which haue a
strong smel in eating reueale secrets
and signifie anger with all her atten-
dants, That which is scraped before
it

it be eaten signifieth hurt by reason of the superfluity which is cast away Laxatiue herbs are good for those which are in debte Herbs and roots which haue a head & are good nourishment, signifie profit as a Carrot, strength to them which are at lawe for inheritance, for wee plucke them out of the ground, with theyr heaps, branches, strings, and vaynes. Colewoorts bring no profit, eyther to tauernes, and vine workers, for the vine is neuer encompassed with colewoorts. Reddishes, Turnips, beeing curled, signifye vayne hopes, for they make a great shewe, & haue but a little substance: to sicke persons and pilgrims, they signify danger by yron, as hurts, and cuts. Cucumbers peeld, are good for sick persons. Pompions are good to get friendshippe, and affinitye for others affayres not so good. To eate garlicke and onyons, is ill, but to haue them is good. The sick man that dreames that he eates manye onyons, shall recouer, if he eat but fewe, hee shall dye. All graines which one eates in pottage are ill, only pease excepted.

Of

Of Bread.

TO eate accustomed bread is good, as to the ritch white bread, to the poore browne. White bread to the poore, signifyes sickneſſe. Browne bread to the ritch, is impeachemente of theyr enterpyſes, Barly bread is good for all. Pap or gruel, signify the same that bread.

Of flesh and fish.

TO eate flesh, which one hath dreſſed himselfe is good, excepte beefe and mutton, which signifye lamentation losse and anger. Swines flesh is very good specially rosted, for all for it signifyes speedy profyt. But to dreame that you eate raw flesh is not good for it foretells losse of somethyng of ours. I knowe by experience, that that dreame is good to eate flesh of any stranger, but if the partie be knowne or familiar hee shall die. To eate little birds and a greene goose is good for all. To eate venison is good, for it signifye to take much good from his enemies. To eate fresh fish is good so they bee not little ones, for bycause they are nothing but little bones

bones, they signifye enmity towardes their familiar frinds. All salt meats whether flesh or fish, signifye eyther slacking of busines, or anger and sickuesse.

Of cakes, capers and oliues:

CAkes without cheese, are good, those which haue both, signify deceipt, & treasō by Welchmen. of capres & Oliues, and all confections to keepe, also of other stamped & compounded things, I will not speak, because they are not good to dreame.

Of *Fruits.*

TO dreame of Sommer apples, which are sweet and ripe, is good, for they signify a good time and ioyfulnesse. Sowre apples, or other, signify noyse and sedition: Quinces signify beauines, Almonds, Walnuts, and Filberts, are trouble and anger. Figgs in their season are good, especially the white: out of season they are calumnyes and detractions. Raysons in season, and out of season are good, and most often they signify good by women. Pomegranets signify stripes, by reason of their colour. Peaches,

cherries, and other such fruits, being ripe, signifye deceiptfull pleasures, when one dreams he eats them in season, but beeing out of season, they signify trauel and labour in vaine. Mulberries signify the same that pomegranets do. To see the mulberry tree, signifieth linage & generation to him which sees it, but it must not be plucked vp, or rooted out, for then it signifyeth losse of children. Peares of the last yeere are good, wilde peares are good only to husbandmen.

Of Houshold stuffe.

THe pots signify the lyke, the platters the estate and action of the life, as also the harth: wherefore according as such things are, of base and small, made great and pretious, or the contrary, so we must iudge of the thinges signifyed by them. The changing of them into better is good, into worse is il, so also you must iudge of all other houshold stuffe. The candlestick represents the wife, the light or lanterne the Master of the house, or the spirit of him which dreams it, or also loue. The andyrons signifye the life, or as the harth, the estate and conuersation entirely and the wife, the table in like manner. The bedsteade, and

cushins

cushins and all their apurtenances, signifye the wife of him that dreames it, and all the estate of life. vessels of wine are the ministers or seruants. The trestels which beare vp the table, are the maisters of the house, the gouerners farmers and encloſers. The garners, buttryes, coffers and cabinets, signifye the wife.

Of oyntments and paintings.

TO dreame that you are annointed, and painted, is good for all, except wicked women. For men it is ill, and signifieth shame except to those which are accustomed to vse them, as surgeons, painters, &c.

To dance and sing.

TO seem to daunce himselfe alone, or onelye in the presence of the householders, is good for all, in like sort also to see his wife, his children or any of his parents daunce is good: for it is great abundance of mirth and goods, but to him which is sick, or hath any disease about him is ill. Also to dreame that you daunce, or see dance any of your affinity in the presẽce of strange people, and vnknown, is ill to al.

To see a childe leape and daunce, is a signe that he shall bee deafe and mute. If a seruant or a sayler do dreame that he dãceth, it is euil, for the first shall be beaten, and the other in daunger to perish in the water. To him which is in captiuity it is good, for he shall haue liberty. To dreame that you dance in a high place, signifieth to fal in fear and danger, if he be a malefactor he shal be hanged. To least, to moue laughter, and to counterfet others, signifieth to deceiue some body. To dreame you sing wel, and in measure, is good for musitians, and indifferent to others. But to sing without harmonye, is a signe of impeachement of affayres and pouerty. To sing by the waye is good, especially if you follow a cart, For it signifieth you shall liue honestly and merrily. But to sing at the bath is yl, and signifyeth losse of voyce. Many by this dreame, haue been condemned to captiuity in the prison or galyes. To sing in the market or publick places, is shame and dishonor to the rich, and imputation of folly to the poore.

Of Crownes of al flowers.

Crownes of flowers in season, are generally good. Crowns of withered Lilyes

are bad for al. Of violets in season, are good, out of season bad, the white worse then the blew. Crownes of roses in season are good for all, but the sicke, and those which hide themselues: for the first shal dye, because roses wither quickly, the other shal bee manifested and reuealed, because roses smell. Crowns of French marigolds are good for al, especially for them which are at lawe, for they haue a color which lasteth. Crowns of flowerde-luces, defer affayres with hope. Crownes of cresses, Fetherfew, the flowre called patience and margeram, are il to al, for most often they signify sicknes. A crown of Parsly or of smalage, is death to the sicke, Crownes of palme, or of the oline tree, signify mariage of a maid of the same house or linage, the palme a Sonne, the olive tree a daughter. The foresayde crownes signifye good estate and dignity to a champion, and to any of lowe estate which desires them. A crowne of oke and bay, signifyeth as much as the palme, & one of mirrh as much as one of the oline tree. Crowns of wax are il for al, especially to the sicke: crowns of wool, signifie poysons and prisons, of Salt or brimstone, signifyes to suffer hurts or troubles, by men of might & authority. A crowne of gold is il for a seruante, if hee haue not the

rest,

reſt, I mean the robes of a king, and the ſig
uiory after him, it is alſo euil for him whic
is poore, for it is beyond his eſtate. To th
ſick it ſignifyes death ſhortly, for golde i
pale and heauy and cold, and in all poynte
like the dead: alſo it reuealeth ſecrets, fo
he which carrieth a crowne of golde is wel
marked. But I haue knowne by experiẽ
that this crowne preſented by a dream hat
brought honour and profyt to the rich an
mighty and to magiſtrates and Iudges T
be crowned with oynions is profyte to hi
which ſeemes to beare ſuch a crowne, bu
hurt to thoſe which are aboute him,

To ſleepe.

TO Dreame that you ſleepe or ſlum-
ber, ſignifyes impeachment of affa-
yres, & is ill to all, except thoſe which
are in doubte or expectation of ſom
danger for this dream deliuers them fro
pain & care, but to dream ỹ you wake agai
impoyreth action and operations To ſlee
in the church to the ſicke is health, to they
whole ſickneſſe or greate buſineſſe, T
ſleepe in the way or in the churchyardes, i
death to the ſick, and hinderance to others,

To

To say to others or heere sayd to you farewel,

TO Dreame you say or heare sayd farwel, is not good, for not those which come towardes vs, nor those which would haue vs vnder take any thing say so, but onely those which part, and therfore this dreame signifyeth diuision of marriages, and affinities, and death to them sick.

The end of the first booke.

The translator, to Master *Verius, Chanon of* Masconie.

IT is a great pleasure to an au thor or translatour, whē he addresseth his laboures to such personages, as are not onely not vnthankful but also haue not in theyr mind an opinion so deeply imprinted in theyr braine and vnderstanding, that neyther reason nor experience can ouercome them. And therefore the author ought twise or thrise to be wel aduised to what kind of people & of what spirit & apprehensiō he presēts his work I say this not because I had to do with ingratful or misprising readers but because I fear to fal amōg thē. And also becaus I haue seene some which haue said lightly enough (as is alwais easier blame to & reprehend then

then to praise or vndertake any vertuous thing, that my labour is none, that dreams are lies, and that *Artimedorus* and others which haue handled such matters, were very fooles But because I haue disputed to the contrary and alleaged certaine worthy authors, and those best esteemed in Philosophy, as *Socrates*, *Plato* & *Aristotle* to whō I haue after ioyned other princes in Physick and rethorick as *Hypocrates Gallen* and *Cicero*, & besides many histories of moste renowned Historiographers which I haue elswhere aleaged: therefore now *I* leaue thē for brevity sake, not purposing to repeate or dispute of them, as vndertaking nothing done heeretofore. *I* wil only say this that if there were no fruite, knowledge, vertuous and profitable instruction in this booke *Artimedorus* a skilful man, and so highly renowned a Philosopher in this matter, & one which hath composed many other worthy bookes amd treatises, would not haue sweat so much and tooke such paine and trauaile both in body and minde spent so much time & so much troubled his sēses as it is most probable & liklie hee did on this subiect: neiwould the Greeks haue kept this fowel aboue al others & after so many other which hādled this subiect, neither would the *Latins* nor the Italiās haue took so great pain as to trāslate

it

it into their vulgar tong which after them I thought good to translate into ours. And I wil yet say this word, to wit that how greate or little so euer it be esteemed by theyr common speeches, yet that cannot easily slide out of my braine and conceipt, which I haue perceiued and knowne in the sayde booke and which dayly I doe finde true by the confirmation of experience, for a greate sorte of thinges, but that I shoulde praise, and approoue it the more, by reason of their common coulde reasons brought against knowledge and experience. Neither doth their euill speech and mocquery moue me a whit, for I am content to bee mocqued and esteemed a southsayer or dreamer, with little Ioseph the sonne of Iacob, who was also mocked by his owne brethren for hauing expounded dreames, which exposition was by the issue approued, to his honour and exaltation, and the confusion of others, which I hope will also fall out on my side partly, but more especially for others, which before mee haue trauailed herein. Assuring myselfe, and saying after our Author, that none will fasten the enuenomd tooth of detraction vpon him, but hee which neither wil, nor can take the payne and patience, to wait & know the issue, and experience of this science, got-

ten

ten by great trauaile, many watchings, long time, tedious voyages, and intricate disputations. Yet will I not say that this is a rule infallbile for there are none so watchful which slumber not sometimes, euen learned Homer himselfe, as the poeticall prouerbe goes. And yet it is a great attempt to bee induced to write & conclude of that which (as it often falls out) is a thing so obscure, secret, & vnknown & vncertaine, as dreames are esteemed to be, But because I am assured and know by the dignity of your spirite, that you are altogether contrary to these ignorante detractors, and take no pleasure in any such custome, *I* thought good, to present you with this my translation in forme of an Epitomy, of the second book of *Artimidorus*. Seeing that you are one, which can preuaile much with me, & which haue greatly incited mee, (as a man of learning and a louer of the louers thereof, as you are) by the meanes of master *Anthony Moulin*, master *Claudius Foncius* and master *Odeart Verreers* and others, to the end that I might pursue this translation or Epitomy, hauing knowne that *I* had done the Epitomy & translatiō of the first book, wherefore you shal receaue this little present, with the same respect, and countenauce, wherewith you receaued me at my beeing with you, which was, as

you

you ſhould haue receaued one of your better friendes. In reading and renewing whereof with iudgment, & experience, you ſhal do me a pleaſure, & it may be both a pleaſure & profit to your ſelf which I hope. I know no greater pleaſure & profit that one would ſeeke, thē foreſee, premeditate, & preuent affaires, be they good or euill, to giue him order, and to reioyce, and comfort vs in God, and with our friends, of the good which it ſignifieth and ſheweth vnto vs, in the glaſſe of our ſoule, which is onely our greateſt and richeſt treaſure: or to pray to him, and ſo preuent the encounter of euills, whereof hee threatneth vs by dreames, and viſions, to the end, that wee might turne or leſſen them by his grace, and our humility in all reuerence, and feare of his maieſtie, and power. As we reade in *Iob*: why ſtriueſt thou againſt God, becauſe he hath not anſwered all thy wordes? For God ſpeaketh by this meanes, and that meanes, to him which ſees not the thing, to witt, by dreames in a viſion by night, when ſleepe arreſts men, and they are faſt in bed, then openeth hee mens eyes to feare them by inſtructing apparitions, This is a great cauſe that wee haue God, or any parr of his diuinitie in vs, as the Poets ſay, which is in this, agreeable to the trueth of our faith, and the ſcriptures. And yet ſome make ſo little account of Gods admonitions,

significatiõs, or threats, toward vs in this case, that they commonly esteem it, as a mocquery and derision. And not onely the dreames but those also which seeke to enlighten, dispute of, and expound them, to the honor of the creator, & profit of the creature, mocking, abusing, and asmuch as in them lies, ouerthrowing them, not without iniury to God, wrong to the soule of man, and violence to nature. I cannot better compare such people, then to the Scribes, and Pharisyes, and to Esops dog, which hindred the Oxe frõ eating hay which which was not good for himselfe, and whereof hee had no vse. If one should neuer be admonished by a dreame, or if dreames were not often times an heauenly reuelation, if dreames were not a spirituall thing, to wit, an operatiõ of the spirit, one might perhaps haue some cause to blame them, and wrong such as are studious therein. Truly and notwithstanding (I am not certaine) I will more reioyce in thenumber (though very small) of such as shal commerse, & profit, by this my little translation, then the great nũber of those detractors shall trouble me. And you may be sure, that before I euer saw, read, or possest this booke of *Artimidorus*, I haue heard it well reputed of by skilfull men, both in Italy and France, whose authority was the cause that made me desire

desire to see it, and reueale it diligently some yeares after, till that often reading thereof, and prouing it a great while, in my self and others, I know had a second desire to translate it, thereby to bring this profit to our nation, and countrimen, as well as the Latins & Itallians haue done theirs. I feare I am too tedious, and therefore making an end, I will add but this word, I can but wōder that the things herein contained, which were written about 2000. yeares ago, haue yet at this present agreeable experience, and haue yet at this day the same effects, euents, and issues. In which appeareth, that the labour, diligence, & knowledge in this treatise, are deepe and merueilous & not lesse fruitfull in experiences and effects, then in good and naturall reasons.

The end of the Epistle of the second Booke.

The preface of the author vpon the second booke

IN my first booke *I* handled the vnderstanding of the arte and the manner howe wee may iudge of dreams and onely glaunct at thinges whereof *I* must speake more at large in the second and thirde booke as also of all things common and vsuall to man. Hauing alwaies regard, that without great need, *I* borrow nothing of the ancients. And yet leauing nothing which may fal to my purpose, vnlesse it bee something, which hath beene well and learnedly handled by the ancients, by whose meanes, it were not needfull that *I* should handle it, lest in desiring to contradict them, *I* should be constrayned to lie, or in saying as they do, *I* should seeme to haue a desire to hinder their workes and labours, from coming to knowledge.

The end of the Preface.

The second booke of Artemidorus.

To watch.

TO dreame that in the night one watcheth in a chamber, signifieth to the rich, great

great affaires, to the poore, & to those which would vse any subtilities, or deceipts, it is good: for the first shal not be without worke and gaine, the others vndergoing their attempts with great subtilty, shall come to the height of their enterprise.

To goe out and salute one.

TO Dreame that you goe out of the house in the morning, & are not hindred nor stopt is good: for it signifyes your businesse shall be done. But not to be able to get out, nor find issue out of the house, is hinderance to those that would trauaile, and impeachment of affayrs, and long sicknesse to the sick To salute his familiar frind, to speake to him and imbrace him is good: for it signifies you shal speake and heare good newes: but if they bee not our very familiars, but onely simply known to vs, the Dreame is not so good, if they be our enemies, it signifies we shall enter into friendship with them. To kisse the dead, or him which is sicke, signifies death: to him which is in health, it forbidds him to speak of his affaires at that present, because he hath kissed the mouth of the dead, notwithstanding, if the deade party hath beene of pleasant

pleasant, and priuate friend, it hindreth not a whit, either to speake or vndertake any thing.

Of the Apparrell in generall.

THe habits accustomed and agreeable to the season, are good, as in sommer a habit of linnen cloth and fine woll, in winter a new garment, & of strong wool. To him onely which is at law, and which is a seruant desiring liberty, new apparrell is bad, because hee must haue long time to vse them, and refuse them againe. A white garment is good, only to Priests: to others it signifies trouble. To Mechanikes, it signifieth they shall haue no worke, and reuealeth malefactours. To the sicke it is death, but the blacke garment is healthy. Notwithstanding, I haue often seene poore seruãts, captiues, who hauing dreamt they were attired in black, died. This black habit is bad for all, except chẽ which would discouer secret things. To haue a garment of diuers colours or scarlet, for Priests, iesters, or enterlude players is good, to others it signifies troubles, dangers, & reuealing of secrets: to be sick it is they shal be tormented with strong and abundant humors. A

robe of scarlet to seruants, and rich men is good, signifying liberty and honour, or dignitie. It kills the sicke, and bringes greater pouertie to the poore, to many it hath signified captiuity, for the man clad in in purple or scarlet, must haue also a diademe or a crowne, and many about him, to garde his his body. Euery such robe dyed in scarlet, is to some, hurts, to others an ague. A womans gowne is good, onely to those which haue no wife, and which come vpon stage to play. Others after this dream loose their wife, or fall into great sicknes, by reason of the delicacy & effeminatenes of them which weare such garmentes. And yet notwithstanding in cause of reioycing, & assemblies neyther gownes of diuers colours, nor women gownes are bad. To haue a gowne of the fashion of some strange nation, is good luck amonge strangers, to him which purposeth to goe or remaine, or leade his life amongst them, to others it is sicknes, and hindrance of affaires. To haue a delicate and sumptuous gowne, is good for rich & poor, for to the first, their present prosperity shall continue, and to the other their goods shall increase. Broken and torne gownes is hurt and hindrance of affaires. A coat, a iacket or short cloak, or shirt of wollen cloth is a

ger,, and losse of a law suite, wherefore it is better to dreame you loose them then you haue them. But the losse of any other habit is not good, except to the poore, seruantes, captiues, & the indebted, for these garments being lost, argue losse of euils, which encompasse them. For others it is not good to dreame of losse, or nakednesse, for it signifieth losse of good, & pleasant things. A faire & braue gowne, and of diuers coulours, is good for a rich, and ioyfull woman, for the one keepes hir braue for hir pleasure, the other diuers colours, argue hir profit. It is alwaies better to dreame to haue good, fayre, rich, and cleanely garments, then little and durtie, except to those, which exercise slouenly, and durtie trades.

To thinke one washeth his garments.

TO dreame to wash ones clothes, or an other bodies, is to stayne, and loose, or escape some hurt, & danger about the body, or life, for clothes being washed loose their uncleanesse. This dreame also shewes, that some body, shall learne and perceaue our secrets, for to wash, is to make, and amend, or correct, and therefore it

 is

is an ill dreame, for them which are in
doubt to be reprooued or surprised.

Of exteriour Braueries.

RIngs of iron about one, signifie goods,
but with labour. Also ringes of gold
which haue stones are good: for those which
haue no stones, signify paines without pro-
fit. But alwaies massy and full ringes, are
better then hollow, which signifie deceipt
and falshood, and greater hope, then profit.
Rings of amber, and Iuory and such like
are good onely for women. Carcanets, cha-
ines, pearles, and precious stones, and all a-
dornings of the head, & neckes of womē, are
good for women, & to widowes, and maids
they signifie mariage. To those which haue
no children, that they shal haue: and to those
which haue husbands, and children, they
betoken purchases, and riches: for as wo-
men are prouided of these deckings, so shal
they be stored of husbands, childrē, & goods.
But to men, this dreame signifies deceipt
and craft, and confusion, in accounts of mo-
ney, not because of the matter, but of the
forme, and fashion. For to dreame to haue
gold is not bad, because of the matter, as e-
uery one wil say, but contrariwise it is good

as I haue knowne by experience, but often times when one hath dreamd, that hee hath too much, or an excesse, and ill agreeing to the sex, by reason of the fashion, and figure, as to men, billiments, chaines, and carquenets in like manner, as to poore men, to dreame of a crowne of gold, and plate and great pieces of gold. For when any one shal haue such a dreame, the gold signifieth euil, not in respect of the mater, but for the worke-manship and figure. But if the head-tyres be lost, broken, or bruised, in the dreame, it is losse to a woman. Losse of rings to a man, signifies not onely the losse of them, that had charge ouer his goods, as the wife, the seruant &c. but also losse of his goods, debtes, and possessions, or that hee will make, or giue away any more, to such as hee hath lent, & committed charge beforetimes. To many, this dreame hath foretold losse of eyes, for the eies haue some agreement with the ringes, because of the radiance of the stones, but when it is of hosen, or shoes wee will iudge, as of the apparell.

Of the kembing ones selfe and of curled haire.

TO Dreame to combe him or her selfe is good both to man and woman for it signifies to goe out of euil time and affayres. But to follo and courle his

haire

haire is good onelye for women & courtiers which vse it. To others it is debt & impeachment for mony, and some time imprisonning and sedition.

Of the looking glasse.

TO be before a looking glasse & to see themselues according to their true shape, is good for him and her which would be married: for the glasse represents to the man his wife, and to the woman her husband. It is good also to sad and afflicted people, for it signifieth they shal soone passe out of heauinesse, because heauy men looke not in a glasse. But this dreame to the sicke is death. Others by this dreame haue gone into a strãge countrye. To see himself in the glasse not such as he is, signifieth he shall be made father of bastards or other mens children. But to see himself more ill fauoured and defourmed is heauines and anger. As also to dreame to see himselfe in the water, is death to the dreamer or some familiar friend of his.

Of the Aire, and of that which is there done.

THe ayre cleer and pure is good to al, chiefly to those which haue lost goods and which would make voyages. The Aire troubled & cloudy, on the contrary ry, signifieth hinderance and anger, Rayne without greate winde or tempest is good for all, except to those which go into a strange countrye, and those which haue their vocation and worke abroad without shelter. Lit le raynes and droppes of water, is good for plowmen, to others it is little gaine, Great tempestuous raynes are troubles, hurt and dangers: except, to those which are seruantes poore and afflicted: for it argues shorte deli. ueraunce from their presente euilles, as presentlye after so suddaine a tempest comes faire weather, Snowe and ise seene in their time signifie nothing, but that the spirit when the body sleeps remembers the cold of the day, But out of time and season it is onely good for plowmen, to others not: for it argues that their busines shal goe forward coldly and forbids them to trauaile Hailes are troubles and heauinesse & reueal secrets, Thūder without lightnings, to ser-

uants

vantes trouble and falshood: but lightning
without thunder, vaine feare and without
cause. To see the Elementary fire, cleare
pure and cleare, not greate nor thicke are
threatnings to some people of greate state.
But large fire & thicke is approach of ene-
mies, pouertie and famine In what place so
euer the fyre is, and frō what place it comes
be it from the North South east or west, frō
that side shall the ennemyes come, & about
those regions shall the ennemyes come and
about those regions shall they runne, or else
there shall be famine but yet it is worse to
dreame that one carryes the fyre To see in
your dreame torches and burning flames
fall from heauen, signifye wood stackes, co-
lonnyes and trees shal bee burnte: it is also
great and extreame danger of life to him
dreames it lightning without tempest fal-
ling neere, without touching the body signi-
fyeth change of place falling before a man
forbids crauayling To be touched & smitten
with lightning my dreame is good for those
which woulde not haue theyr sinne and po-
uerty hidden: for others will reueale them,
To the rich and mightie men adorned with
greate dignity, as that of a scepter or crown
of golde it is good, For the fyre resembleth
his gold. To others this dreame signifyeth

losse of goods, Moreouer to those whith are to marry it signifieth marriage be they rich or poore: but it brtaketh marriages made & makes frinds enemies, for lightning loose-neth but vniteth not. Those that haue chil-dren vpon this dreame shall loose them: for the tree toucht with lightning withers, and looseth both fruit flower & bud: to dreame of lightning makes Chāpions honourable & graceth oratours, and all such as woulde show themselues and make appearance. Also it is good for those which are at lawe, in case of honour and renowne though losse in cases of possessions & houses, but not losse of land to them which possesse it, To those which pretend to take possession, it denies entrance. Also it sig-nifieth to him which is in a strange counotry that hee shal l returne to his owne, and to him which is in his own ẏ he shal dy there: you must vnderstād ẏ it is al one to dreamẏ you are only toucht on the heade or on the stomacke or to be burnd by ẏ lightning, but take heed not to dreame you are all burned & consumed by the light-ning for that is death to him which dreams it. Also you must knowe, that it is not good to be scorcht with lightning being with his face on the earth, or lying on ones backe or being in a ship, but onely being vpright vpon

his

his feet or sitting in a royall and magnifick seat.

Of Houshold fire,

TO dream you see fire on the harth, cleere & litle is good, but much is il. Little & cleer is aboundaunce of goods, dead fire is pouerty. And if there bee anye one sicke in the house, it is death. To hold torches and fire brands by night, is good: especially to yong folkes, to whome, most often it signifieth loue with pleasure and effect. But to see an other holde a torche, is ill to those which would bee secrete. A burning light in the house, cleere and clean is affluence of goods to the poore, to vnmaried persons, mariage: to the sick health. But an obscure and troubled light, is heauines and death by sicknesse. A light put out is helth to the sick: for soone after one wil light it againe, A lāp of brasse, is eyther great goods, or greate euils, according to ẏ disposition of the light A lamp of earth signifieth least hurt, the one and the other reueale secrets A lampe seene in a ship is a signe of greate tranquillity to nauigators.

Of

Of burning howses.

HOwses burning w a clear fyre without falling or diminishyng is riches to the poore, and to the rich higher estate & dignity. But þ houses which burne or fall or consume, are ill to all, and signifye death of maisters, children, servantes, parentes, or friendes. In like sort trees burning before or with in the house. The doore of the house seeming to bee on fyre is death to the good wife and danger to him which dreams it. To kindle the fyre easily in the oven or harth, is a signe of generation: but for it to goe out straight after is hurt.

Of dogs and of the chase.

THe hayes and ginnes, and all such things to ensnare and surprize beasts are ill, unlesse to them which seeke seruantes run awaye, and a thing lost, for then it signifieth speedy recouery. It is better to set and hold them your selfe, then to see another hold them, in asmuch as it is better to trouble then to be troubled. Grayhounds going to the chase, are good to all, and

and signifye actions and imployments ensu-
ing. To such as are accused, and are in suit
of law, they are ill, but returning from hun-
ting, they take awaye feare, and hinder a
workman. Morning & houshold dog signifys
farmes, seruants and possessions to come: an
other mans dog fawning on vs signifyeth
draft & deceipt against vs by his maister: by
tinge barking at vs signifie iniuries ad-
uersityes and ofteneimes agues Little La-
dies dogs signifit delight and pastime,

Of beasts of alll sorts.

THe sheepe signifyeth aduancemente, &
atteyning of goods wherefore it is
good to dreame you haue many of thē
or see them of others and feed them: es-
pecially to those which desire to handle go-
uernment and charge of people. and those
which haue attayned thereto already it is
also good for Sophisters pedauntes and
Schoolemasters. The Ramme signifieth
the Master or the Prince and king. It is
good to dreame to bee lifted on high surely,
and by plaine, and easie places, especially for
orators, attornyes, proctors, and all those
which haue desire to heape vp gold, and sil-
uer, by his labour, Goates signifie no good
but

but are worste to Nauigators. Asses bearing charge, strong & obedient, are good for friendship and company, & signifie the wife, the companion, the friende being not proud aboue their estate, or fierce, but gentle, and very obedient, and they are good also in all affaires, & enterprises. Mules are good for all woorkes, especially to husbandry, only they crosse weddings, and procreation. If the Asses or Mules are hot or mad, and doe any hurt, or be sauage, it argueth deceipt, by some of our owne house, or subiects. Mules also signifie sicknes, as I haue knowne by experience. Oxen in laboure are good for all. but in a heard, they are trouble, diuulgation, & peril. The Bul signifies any great personage, especially if they threatē & pursue you. To marriners it is tempest: and if hee wound you, it is hurt, and shipwracke, by some inconuenience. which shall fall from the top of the mast, as I haue often experienced, and it dayly also falls out. Thus much concerning domesticall, and familiar beastes shall suffice, nowe let vs speake of wilde and sauage beastes. To see a gentle, familiar and fawning Lyon, signifies good, and profit, by the King to a man of warre, by the sentence of the

Judges

Indges, to the wrestler, or fencer, by the Ma-
gistrate, to the Mechanick, & by the Mast-
er, to the seruant. For the Lyon represents
these persons for his force, and might, but
if he be hot, and would hurt, it signifies fear
and sicknes, and threatning by such persons
and danger of fire. To see, or haue the fore-
head of a Lyon, is good for all, and most of-
ten the begetting of a manchild. The Lyo-
nesse signifieth as the Lion, only lesse goods
and lesse hurts, and not by men, but by wo-
men. I haue also knowne by this dreame of
a Lyonnesse scaring, or byting, rich parso-
nages, haue falln into crimes, and accusati-
ons. The Leopard signifieth (both the man
and the woman) wicked, and deceiptfull
by reason of the diuersity of colours, also
people of a strang country, sicknesse, exce-
ding feare, and fore eyes. The shee Bear
signifieth the wife, sicknesse, and return
from a strange country. The Elephant
seene in a dreame, is feare & danger. I haue
often obserued and knowne, that the Ele-
phant affrighting one, signified sicknes: and
catching and killing one, signified death. I
knew in Italy a rich and healthfull woman
which dreamt that shee was mounted vpon
an Elephant, and shortly after dyed. You
must vnderstand that euery wilde beast ge-
nerally

erally representeth our enemies, and therfore it is alwayes better to ouercome them then to be ouercome of them: the wolfe signifieth the yeare, & a cruell enemie hunting plainely against vs. The foxe signifieth the same that the wolfe, and an enemy hunting secretly, by surprising and spying, and most often deceipt by a woman, the ape signifies a malefactour, and deceiuer. The wilde Boare signifieth rayne, and tempest to those which trauaile, & to such as pleade, a strong aduersary, to plowmen sterilitie, and to him which marryeth, a rude and angry wife. To ships it signifies the gouernance and course, and in land iourneyes, the way easy or hard as hit, according to the disposition of the part. In other places it signifies, that there are fugitiues, and deceauers, false and periured persons, fearefull, and vnassured. One may iudge of euery other beast, according to the former manner, and by those to whome they appertaine. And you must remember that domesticall beastes, which shewe themselues fierce, and sauuage, signifie ill: and contrariwise cruell, & sauage beastes, which in your dreame, represent themselues gentle, and domesticall, signifie good. Besides they signifie exceeding profit if they speake our language, especially if they say any good

thing

thing or ioyfull, and all which they speake commonly falls out.

Of creeping beasts.

The Dragon signifies the King the Lord and the time for his length, also riches gold, and siluer, when one dreames that he comes, and giues any attempt, or speakes, it signifies great goods: if the contrary it signifies euil. A Dragon folded and wreathed and terrifying, signifyeth great danger, and captinity, also death to the sick. The Serpent signifieth sickness, and enmity, and whom hee shall appeare they shall gouern him, and the enemy and sickness shall bandie vs. The Aspe, and Adder signifie money and rich wiues. I haue knowne by experience, that these two beastes comming towards vs wreathed, and wounds togeather haue beene arguments of good, especially if they bite vs. Any beast which one dreames that his wife carryeth hidden in her bosome with pleasure and pastime, signifieth she shall bee corrupted, by the enuemie of him that dreames it. But if she be fearefull and sad by reason of the foresaid beast so carried she shall be sick, and if she be with child, her fruite shall be indangered.

Of fishinge.

NEts, and all other instruments of flaxe to catch fishes, signifie that same which the hayes, and ginnes in the chase, of which wee haue spoken aboue, so a line of flaxe, or horse hayre & wrought, signifie deceipt, & craft. Wherfore it is alwaies better to dreame you hold them your selfe, then that any other holdes them, to catch much fish togeather, and very big, signifie to all, gaine, and profit, except those, which exercise an art, or trade which requires sitting by it, and masters, teachers, and schoolemasters, for the first canuot fish, and do their trade, the others shal haue foolish schollers, and auditors, because the fishes are mute. To catch little fishes, is heauinesse, and no profit. Euery fish of diuerse colours is poison to the sicke, deceipt, and treason to the whole. Redd fish signifie to seruantes, and malefactors, torments to the sicke, grosse feuers, and inflamations, reuealing, to those that woulde bee secret. Fish which haue scales, and which one may pill, are good for the sicke, captiues, and poore, and to euery afflicted person, for it signifieth to them abolition, and losse of euills, wherewith they

shall bee encompassed.

Of Froggs.

FRoggs are abusers and pracers. But to see them in a dreame is good for those which liue vpon the commons. I knew a man, who dreamt that hee beate with his fist, and the knuckles or loynts of his fingers vppon froggs, and it fell out that his master gaue him might, and authority ouer all the affaires of his house. So then one must thinke, that the pond representes the house, the froggs the inhabitantes, and the striking of his fingers the commandement.

Of great monsters or fishes of the sea.

TO see a greate fyshe in the sea, is good for no man, ouely the dolphin excepted, which promiseth winde from the place from whence he cometh: but out of the sea euery fish & great monster is good for they can hurte no more, nor saue themselues, and therfore beliues that our dreame signifies that our enemyes cannot hurt vs. It saies more ouer that the wicked shall be punished. But with standing the dolphin seem

out of the sea, is not good, signifiyng ẏ death of some of our good friuds,

Of diue dappers and cormorants.

TO see in a dreame diuedappers and cormorants and other such like birds of the sea, is peril to marriners but not death: to others they signify theyr friuds, and whores, deceyuers and wicked periurd pirats, which haunt riuers and the sea. And if in dreaming he sees these birdes, [illegible] loose any thing, he shall neuer recouer it againe. Duckes & Drakes and other birdes of the riuer signifie the lyke

Of dead fishes

TO see or finde fishes dead in the sea is not good, for it detokens vaine hopes. But it is better to catch them or buy them any way. Also it is good to eate [illegible] drest, and according to their dres- [illegible] you must judge as of flesh. To see a fish [illegible] chamber is ill to a marriner & to the [illegible] a woman with child dremyng that she [illegible] a fish in steede of a childe, according to [illegible] opinion of the auncieus: she shal haue a [illegible] child. Bucks I haue knowne it ag- [illegible] more often shee shall haue a dying [illegible] of litle life.

Of birding or hunting of birds

THe Limetwiggs and glue is thereto-urne of those which are farre of, the recouering of fugitiues or any losse thing: of the Nets and Hayes to catch birds in, we must iudge as of those of wilde beastes.

Of all sorts of birds.

GReate birdes are, better for the rich then the poore, little & tiny are the contrary. To see an Eagle flying ouer a stone for a tree, or in an high place, is good for those which would vndertake business. But to those which are in feare it it is euill. Also it signifieth retourne of him which is in a farr country: & if her flighte be faire and at ease and pleasure it is good and signifies that the business shal haue end but not so soone. An Eagle flying & falling vpon the head of him which dreams it, signifies his death. To bee mounted vpon an Eagle signifieth, to kinges, princes and mighty and rich personages, but thus to the poore it is good

For

For they shal be welcome & receiued of all such men from whom they shall draw great profit, and oftentimes it signifieth changeing ones country and going into an other nation. The Eagle threatning, signifieth threatning of some greate personage, But being gentle, or giuinge any thing or speaking, hath been founde a good dream by experience. The woman which dreames that shee hath conceaued an eagle, shall beare a child which shall rise (according to his quality) to goods and honour. To see a deade Eagle, is good for a seruant and him which is in feare, for it signifies the death of the master and the threatner. To others it is hinderance of affayres. The birde called a gripe is good for earthen potters, tanners and viers of leather, but to phisitions and patients, they are euil. Also they signifie wicked striplings and robbers dwelling without the townes, and euil in euery thing The faucon and the kite signifie theeues and rauishers, the Crowe may signifie the Aduultereſſe and the Theefe. The rauen signifyeth great hinderance of affayres, an old wife and winter. Rats signifie needy folke, and trouble in vayne, which the Jay also signifieth. Pigeons signifie women, wiues, dissolute women, tame, signifie honest women

men and matrons. Especially pleasure in businesse, and in case of friendship, company, reconciliatiō, they are good because they flock together. Cranes and storks seene in a flock signifie that theeues and enemies should be fled from. In winter, bad weather and tempest, in summer, drought. But being seene alone, and apart, they are good for a trauailer, and signify the returne of him which was far off: they be also good in case of weddings and procreation, especially the storke by reason of the ayde and nourishmente, which her little ones giue her. The swan signifieth a man musitian, and his musique and reuealeth secrets, by reason of his colour. Being seen of the sick signifieth helth, but if he sing, death, for he neuer sings but neere death.

Of flyes,

BEES are good to plowmen, and to such as thereby gette profite, to others they signifye trouble by reason of the noyse they make, and woundes by reason of their stinge, and sicknes by reason of theire bony and wax. Flattering vpon ones head, they are good to him which should bee a thiefe or captaine to others: they signifye euill, especially

perially death before people or soulyours. To shut in these flies, & also to kil them is good, to al, only except countrymen and plowmen.

To Saile.

TO Dream to saile wel, is good for al but to be in a tempest vpon the riuer or sea, is ill & signifyeth heauines & danger. To suffer shipwrack the ship being ouerwhelmed or broken is most dangerous to al, excepte thase which are detayned by force: for to them it signifyeth releasing and liberty It is alwaies beste to saile in a greate shippe which hath charge, Also it is better to saile by sea, then by land. To haue a minde to saile and not to bee able, is hinderaunce of affaires. To see from the land, shippes on the sea sailing at their ease, is good for al: and signifieth to trauaile or to retourne from trauaile, or messengers and newes from sea. Shippes going from a hauen to sea, signifie goods and slow affayres, but arryuing at the hauen, the contrarye: for the artificiall hauen signifyeth allwayes our frindes and benefactors: the rocks, those whom we loue by constraint, The anchors, surety, but hinderance

verance of voyages: the ropes which keepe the ship at land are debts and impedimẽts The mast signifyeth the maister of ỹ house or galley. To see any parte of the ship on fyre and burne, signifyes danger, leaste shee breake on that syde, or danger to him which by that syde of the ship is meant.

Of Husbandrie.

The plough is good, for marriages, procreation, and affaires, but it requireth time. The yoake is good, if not to servants, wherefore it is better for them to see it broken. The syth is hurt, for it cutteth all, and signifieth the time of halfe a yeare. The saw signifieth the woman, and hir profit. The culter of the plough, the wood, the fan, and flue, is hurt, departure and losse. The cart is the life of him that dreames it. To dreame to cutt vines, or reape out of time, signifies that your busines shall bee slacked to such time as men vse to cutt vines and mow. Sheaves of corne, or like graine, are also abundance, for this is not ready meate. Holes in the earth, ridges, or secret places of the earth where grains are sowed, or hidden, signifie the wife, the life, and the goods of him which hath dreamt it. Hedges pales,

ditches

ditches, set for limits and confines of inheritances, are ill, and yet to such as are in feare they signifie suretie, they hinder travailling, but in other affaires, signifie ayde, friends, and support in necessitie.

Of Trees,

The Oaks are people, and also old folkes, the Olive tree, is the wife, the combat, principallity, and liberty, and therefore it is good to see it flourishing well, bearing faire and ripe fruite in season. To beate downe Olives is good, for all, but seruants. To gather olives on the ground, or tread vppon them is paine and anger. The Bay tree is a rich and faire wife, it is also ill successe of affaires, because it is bytter, but as for phisitions, poets, and deuines, it is good for their art. The cipres tree, is patience, and lingring, Pine tres, and bodies of firre trees, haue reference to patrons, and marriners, because that thereof men make shipps, and also rosen: to others it signifieth sloth, and feare. Orange trees, pomegranat trees, apple trees, and peare trees, must be accoûted of as their fruites, whereof wee spooke in our first booke, in the speech of meats. Pine trees, blacke poplers, elmes, ashes, and other

such

such like are good onely for soulaiours, ioyners, and carpenters. To others they are ponertie, because they are trees without fruit. Beech and mirtle trees, are wanton women, & are good for those which would vndertake any such busines, and for the sick, to others they are paine and labour.

Of the Dung.

COw dung, and hor se dung, and all others (except mans) is good onely to a ploughman, to others it is beauines and hurt. It hath beene proued by experience, that it is profit to such as are of meane estate. To see great store of mans dung, is great euill, especially to be fowld therewith is most euill, to lay his dung in his chamber, is greate sickines, or diuorce of his wife, or friend, or change of lodging. It is very great danger to dreame to ease ones belly in the church: in the market, or bothouse, is shame, hurt, and reuealing of secrets: but to ease ones belly well, with ease and much, in a priuy chamber pot, is good to all, for it is a signe of allegeance, and discharge of care, and busines. I haue knowne it good also to ease ones selfe, by the shore, in the fieldes, paths, riuers, and ponds, and the like to dreame a

cup-

cupboord.

Of Floods, Ponds, Fountaines, and wells.

RIuers hauing their water cleare, and cleane sliding gently, are good for seruants, and those which haue law suites, and such as would trauaile, for they signifie & represent the masters, and iudges, which doe as they will, and also trauellers, because they runne dayly. But if the riuer be durty, and violent, it is contrary, the threatning of masters, and iudges, and hindrance of iourneies. Tis yet worse, if the ryuer seemt to carry bowles, and inheritance of him which weames it, or him selfe either, and abounpance of euill, if it carrye him euen to the sea. It is also ill to be vpon the ryuer whose waues run against the person, and he cannot get out, for with paine shall one suffer and support the euils which he hath, haue he neuer so great a courage. The great floudes are rigorous Iudges, angry masters, presses of people, assemblies, and noise, by reason of the violence and murmuring whereof it is good to passe them on foote, or swimming. To swimme in a ryuer, or pond, is to fall into great inconuenience, it is euer bet-

ter

tee to swimme without stay to the shore, then to bee a sleepe in swimming. A cleare riuer running into the house, is the commiug of some rich man, by whome one shall reape greate profit, but a troubled, and violent riuer, and remouing of moueables in the house, is the violence of some enemy. A riuer running out of a rich mans house, signifies that hee shall haue authority in the towne, & shal be very bountiful, & liberall. To the poore man it is doubt of his wife, or others of the house, which hee shall hardly rule. To see other then ryuer water enter into the house troubled and durty, is doubt of fire, but being faire, & cleare, it is gaine, possessions and mony. In the like sorte is it to see in his ground or house a well which was not there before: and it also signifieth wife or children, to those which haue none. to see a wel ful of water in ỳ house, is good, if it be open aboue, and strangers draw not out of it, for ỳ should bee losse of wife, children, or goods. The pond being great, signifies the same that the ryuer, but that it signifies hindrance of trauailing: but being little or meane, is a rich, and pleasant wife, louing her pleasures. It is very good to layle in a pond, or ryuer, but not to swimme. Fountaines and springes, abounding with

good

good water, are good to all, especially to the sicke, and pooze, announcing to them health and riches, but dry is cleane contrary.

Of Fennes, and Marshes, Mountaines, Pathes, & Woods.

MArshes, and Fenns are good, onely for Shepheards, to others they ar impechments. Mountaines, vallyes, woods, and playnes, are heauines, feares, and troubles, stripes to seruants, and malefactours, and hurt to the rich. It is alwayes better to crosse ouer them, and not to stay there, or slumber in the way. Large, playne and easie pathes, are forerunners of health, and so on the contrary.

Of Law, and places of pleading and Phisitions.

PLaces of pleading, Iudges, Attournies, and Doctors, are trouble, anger, expense, and reuealing of secrets. If the sicke man dreames, he obtaines his sutte, he shall come to better estate, otherwise, if he loose it he shal die, and if he which is in sute, dreame that he sits in the Iudges seate, he shall not be ouerthrowne, but rather his aduersary.

Phy-

Phisicians seene in a dreame, to him which is in law, signifie the same, that Attorneies, and Proctors.

Of high estates, and dignities.

TO dreame to be a King or Emperour, to the sick is death, for as the King, so also death is subiect to none. To him which is in health it is losse, or separation of parents, and friends, for the King hath no companion. To a malefactor, it is surprising, and discouering of his faulte, for the king is known, and encompassed with his guarde. The septer, crown & habit or ornamēt royal signifieth as much, The poore man which dreames he is a king, shall do worthy deeds whereof he shall haue honour without profit, The seruant shall be at liberty, It is very good, for a philosopher, poet or Soothsayer, for there is nothing more free and royal, then a worthy spirit, To dreame to be a captaine, to those that are accustomed thereto, is good. To the poore it is trouble and diffamation, to the seruant, liberty, To be a towne Clarke, is to doe another mans worke with paine voide of profit: to the sick it is death: to the seruant it is good, gouernement of the house, faith and authority. To bee a Major

of bally of the towne, or to haue charge and gouernemente of children and women, are troubles and angers. To haue commission and power ouer the liuing, is good for phisitions, and those which are studious, of the gouernment of life and health: to others it is trouble and diffamation. To giue almes, generall distributions, to the sick is death & dissipation of goods: to the whole, trouble & diffamations to good men being poore it is good, being goods and aduansement coming to them, for without goods one cannot giue such almes. Also it is good to players dauncers, morisdancers, for it signifieth to them honour and prayse. When one maketh the forsayd alms and distribution, to dreame that one takes his part, is good, but not to take it, nor receiue it, is good to none, but euidently signifieth, death, for the dead receaue no more. Any dignity which requires carrying of gold, and purple, is death to the sick, and discredit to others. To be made a Bishop is good for all, onely except those which would be secret. To be chiefe of the house, assembly or commendation, is payne, anger, and oftentymes hurt. Any state belonging to a man which a woman dreames she hath, it signifyeth to her death, and the contrary.

Of

Of warr, of the army and election of men at armes.

WArre, and affaires of one, are troubles, and anger to all, excepting captaines, & souldiers, and such as lyue vpon the trayne of warre, for to such it is gayne. Armes which couer the body are greate surety, as the buckler, the helmet, the corslet and such like: other which are tolles, & brādishes, as the pike, the lance, the arrow and darte, signifye debate & sedition, The wood-knife or sword, is courage, force and vertue. The buckler, and Helmet haue also refereence to the wife, who shall be eyther fayre & rich, or poore, & ill fauoured, according to ỹ quality of ỹ harneys. To choose mē of war, or souldiars to the battail, is death to those which are some way sick, and of ten to olde folkes. To others it is business and augers, chang of place, flyghts, and voyages, to the yole and poore it is woorke and profit which shall befall them, for the souldiour is not yole, nor without prayes. To a seruant it is honour and estimation.

Of

Of single Combat,

SIngle that signifieth neise or lawsuites, The paines and labour of the combatants, The armes of him which flyeth, signifie to goe to lawe: of him which pursueth, signifye to cal one to lawe Sometimes I haue knowne that this dream hath signifyed marriages.

Of the Sunne,

THE Sun rising, shining and cleare is good to all, and also setting so, it signifieth gaine, operation protection and liberty to seruants, but to such as would be secret it is ill, for, it discloses and discouers all. In like sorte, if it rise towardes the east, it releaueth the sick after hee hath been very lowe, and signifyes that sore eyes shall not make blinde the patiente and the retourne of him which is farre of Also it is good for him which woulde trauaile towardes the east, to others in all affaires it is crosse if the sunne seemes to rise in the South or north you must iudge thus. The Sun being darke or bloody, or as it were mourmouring with anger or heate, is ill to

all, and signifie sorenesse of eies, and sicknes of children And yet it hath been found good to them which are in doubt, & which would be secret: the sunne descending vpon the earth or any house is a signe of danger by fire. Entring the chamber and threatning, is great sickes or burning. But if it speaketh or maketh any good signe it is aboundance of goods, The Sun vanishing away or hiding, and, absenting it selfe, is ill to all, excepting those that would bee secret, most often it is losse of sighte, or death of a child It is allwais better to see the Sunbeams entring the house then the Sunn it selfe, for the beames are aboundance of goods, the Sun aboundance of euills, which one cannot suffer, as one can sustaine not greate lighte and heate of the Sun neere him, The sun giuing or stealing away any thing is losse and danger.

Of the moone.

THe Moon is the wife, nourse, daughter, or sister of him, which dreames thereof, and signifies, money, riches, marchandise, and trafficke, also nauigation, the eyes of him which dreames, and the master, or mistris. And therefore, if the moone

Moone turne her selfe into good, and ioy, it is good and honoure, by those whome it represents, and on the contrary. To see himselfe in the Moone, is the sonne of the man, the daughter, of the woman that dreames it: this dreame also is good for exchangers, usurers, and takers of receipt for victualls. Also it is good for those which would shew themselues, and appeare, but it discloseth the hidden and pufs sicke men, and marriners in danger of their liues, what good or euill the Sunne signifieth, the same signifie the Moone also, but lesse or more to the woman, then to the man.

Of the Starres.

TO see all the starres, cleare and faire, is good for a trauellier, and for all busines, and for secrets, in which they agree not with the Sunne, or Moone. Those starrs, or planets, which are causes of cold, signify anger, and dangers, but those which cause faire, and calme weather, are prosperity and riches. Those which are the cause of the winter shortest day, are chang into euil, or the worst of the Sumers shortest day into good or better. Such starrs as vanish, or goe out of the skie, are pouerty, and

forsaking to ỹ rich: for you must imagin that ỹ skie signifies the house of him that dreams, the starres, his goods & possessions: to the poore this dreame signifies death. It is only good for them which haue, attempted some great euills: whosoeuer dreames that the starrs vanish out of the skie, his haires shall fall from his head. Starrs falling vpon the earth, or vanishing, is losse of people, parents, or friends, great or little, according to the quality of the starrs. To rob the starrs is not good, for it hath fell out, that after this dreame, the dreamers thereof, haue cõmitted sacrilege, & for it, haue bin reprehẽded, & punished. To eate the starres also is not good, except to Astrologians, & Soothsayers, to whom it signifieth gain, to others death. To see the starrs, vnder the eaues of the house, is that the house shall be forsaken, consumed, or burnt, or that the master of the house shall die. The comets beames, & burning rayes, & other like things, seene in a dreame, signifie as their nature.

Of the Raynebowe.

The Rainebowe on ỹ right hand is good, on the left ill: & we must iudge the right, or the left according to the Sun, & in what quality

quallity soeuer it appeareth, it is a good signe to any one that is afflicted, with pouertie, or any other affliction, for it changeth the time, and ayre.

Of Clouds.

White clowdes, are prosperitie, mounting from the earth on high, is a voyage, or the returne of the absent and reuealing of secrets. Red or inflamed is ill issue of affaires, smoakie darke, or obscure, is ill tyme or anger.

Of the windes.

Gentle windes are good, violent, are wicked, and ill pleasing people: troublesome tempests of wind, are perils & troubls.

Of Earthquakes, & gaping of the earth.

The earth trembling, is change of estate, and affaires, but openings, deepe pitts, concussions, and turning vpside down of the earth, are iniuries, death, and losse of goods. Onely this dreame hath been tryed good, to those which purposed to trauaile, & which were inuebted.

Of the ladder the step. A case, a milstone, a pestle and the Cocke.

THE Ladder is a signe of trauailing. the steps are aduancement Some say they are danger, A case, or frying pan is hurt and a woman which is giuen to talke. The Milstone signifieth end of greate, and angry matters and a good and Loyal seruante, The pestle is the man, the morter the woman, The cock is the father of the family, or maister of the lodging,

Of Eggs.

EGGES, to Phisitions, painters, & those which sel and traffick with the are good, to others it is good to haue little store of them, and signifieth gain but plenty of them is care paine, noise or suttes in law.

Of monsters, and things against Nature.

YOu must understande and holde ingenerall that all Monsters, and Impossibilities according to the course of Nature

are vaine hopes of things which shal not fal out,

Of bookes.

BOokes are the life of him which dreams of them: to dreame to rede them is good to schoole maisters & al which make profyt by books & which are studious for eloquẽce to others it is suddaine death,

Of Partriches.

PArtriches signifie men and women: but moste often women without conscience vngratefull, harde-

Of Snares.

SNares, and detayning, impeachment & sickenes. To seruantes they are loyalty honoure and authority, for which the vnthankefull shall bee deposed. To those which are not maryed they are weddings: to those which haue noe children they are a signe that they shall haue,

Of Stripes.

IT is good to whip or scourge, those onely which are vnder vs, except our wife, for it should be a doubt that she hath been naught, others bringe profite to them which beate them. To be scourged of the gods of the dead, or of our subiectes is not good, but the good of them. It is always good to be whipped with rods, or with the hand, and signifieth profit, but with leather, reeds or cudgels is not good.

Of death.

TO dreame to be deade, is wedding to him which is to marry, for death and mariage represent one another. And therefore, for the sicke to dreame they are maried, or they celebrate their weddings is a signe of death. For him which hath a wife, to dy, signifieth separation from her or his companions, friends or parents, for the dead keepe not company with the liuing, nor the contrary. To him which is at home, it signifies he shall go abroad. It is a good dreame for fathers, for poets, Orators and philosophers, for the first shall haue children which

which shall liue, the others shall compose workes, worthye of memorye: Moreouer I haue made experience that this is a good dreame for those which are in heauinesse or feare. For the dead haue no more feare and heauinesse. Also to those which are in suite for inheritance, and which would buy lands, for the deade are Lordes of the earth. In other lawe suites, this dreame is not good, but for sicke, it heales them, for the dead are sicke no more. It is all one to dreame that you are dead, or that you are caried and buried for dead: To dream to be buried quick is not good: for often it signifies prison and captiuity, Bee it good or euill, that death signify, if one dreame that he is killed by an other mans handes, that good or euill shall come by his meanes. if one dreames he kills himselfe, the dreamer shall haue that good, or euill which death signifieth by himselfe. Death by sentence of Justice makes our goods or euils greater. To bee hanged or strangled by another or by himself is trouble and anguishe, it is also change of place and house. To bee burned quicke, signifyes as much as to be scorched with lightning, wher of wee haue spoken aboue, but properlye to the sicke it is signe of health. To younge folks, calamityes, concupiscence and heate

of

of youth. To be crucified is good to those which would goe to sea, & to the poore: but to the rich the contrary. To the vnmarryed it is weddings, to seruantes liberty, it is also change of place. To bee crucified in the towne, is to haue such an estate, & office, as the place requires where one dreames he is. To haue combat with beasts is good to the poore, and signifieth goods, whereby they may nourish themselues and entertayne a traine: to the rich it is anger, and iniuries, by such folke as the beastes represent. To many this hath beene a token of sickness: it is liberty to seruantes, if they dreame they are killed by the beastes.

Of carrying an other or being carried.

TO carry an other, is better then to bee carried, in as much as it is more honour to giue then to take. For hee which carryeth, representeth him which doth good, or a pleasure, and he which is carryed, him which receiueth. To bee carryed by a woman, a child, or a poore person, is meanes of profit, and support ance. It is good for a seruant to bee carryed of his master, and good for the poore to bee carryed of the rich.

Of the Dead.

Onely to see the dead, without any other accident, or speech, is to bee in the same estate, & affection wherein the foresaid dead persons were towards us. For if they were our benifactours, the dreame signifyeth good, and ioy to vs, & so on the contrary. It is exceeding bad, when the dead seem to cary away, & take from vs apparrel, houshould, money, or victualls, for it seemeth death to the dreamer, or to some of his, parents, or friendes. If the dead giue vs victuals, money, or apparrell, it is a good dreame, but to such as they giue none, it is an other case. I know a man, which dreamt, that his wife being dead, made all his bedds in his house, and the next day after, many of his greatest friends fell sicke.

Of Money, and Treasures.

Some say that to dreame of money, and all kinde of toyne is ill. But I haue tryed, that little money of brasse, and bullion, signified heauinesse, and angry wordes. But money of siluer, wordes and talke of great

affaires

affaires of gold farre greater. It is alwaies better to dreame, to haue little siluer, then much, because that one cannot employ great heapes, without payne and tale. To finde treasure hid in the earth, if the treasure bee little, the euills shall bee little, if great, the euills great, with anger, heauinesse, or death, for they open the earth, for the dead, as well as for the treasure.

Of weeping.

TO weepe, and grieue, whether it bee for any frinde departed, or for any cause, it is ioy, and myrth, for some good act. And not without reason, for our spirit hath some affinity and resemblance, with the exterior ayre, which interneth us. Anthereforeayre is alwayes subiect to change, from faire weather, to tempests, and from tempestes, to faire weather, and a calme, so it is likely, that our spirit changerh, from heauines, to ioy, and again, from ioy, to heauinesse. And therefore also to lie merry, is a sygne of heauinesse. But the party must haue some cause of sadnes, otherwise to bee sadde without cause, were a signe, you should bee sadde for a cause.

Of a tombe,

TO haue a sepulcher or toombe, or to builde one, is good for a sernante: for he shal haue liberty and to him which hath noe childe for he shall haue one ẏ shal suruiue him iosten also it is a signe of marriage, and getting of lands, It is a good dreame in generall both to rich and poore but graues falling or fell and ruinated are ẏ contrary,

Of the deade reuiuing & dying againe.

THe deade reuiuing are troubles and hurte for wee muste thinke, as yf the thing wer indeed: what trouble there wold be if ẏ dead should reuiue. which would reẽter into fruitiõ of their goods which wold be anger and greate losse to those which enioyed them after theire death. The Dead dying againe signifieth the death of those which bare theire name, being theire neere kindred and affinity if they seeme to dye twise. A potion or mortall bit signifyeth the same that death, In like sorte euery beaste that one shall finde vnder the bedd: which things signifie to dye shorly.

Of

Of weddinges.

Seeing that marriage and death haue some affinity as the one signifying the other, I purpose in this place to speak therof. To marry a mate to him which is sicke is death, It is good for him which would enterprise any good busines. For hee shall haue good issue. And hee which hopeth for any good, shall obtaine it For hee which marrieth, getts some good or dowry by his wife. To others it is trouble, and to diuulgation. for without this men make no weddings, But if one takes an old woman, he shall pursue not newe but old affaires not without profyte, if any one sees his wife married to another it is chang of affayres and actions, or else separation. if the woman dreams to be marryed to any other then her husband, she shalbe separated from him, or see him dead as some say, But I haue found this not always true, but only when the wife is not with child, or hath no children or hath not inheritance to sell: for if she be with child she shall beare a son whome shee shall see married. and by this meanes not her selfe but her sonne shall bee marryed to another, And shee which hath

any

anygood to sell, shal sell it and shall make a contract of covenant as one doth for marriage.

Of the swallow and nightingale.

THe swallow signifyeth no evil, if shee makes noe attempt which denounceth some evil: or if she appeare in noe other then her naturall colour: but she signifyeth good worke and principally weddings and musick, and promiseth a huswifely wife, and a housekeeper, for the swallow liveth and makes her nest with us under the same roofe. The Nightingale signifyeth as the Swallow: onely lesse good for he is not so familiar with us.

To flie.

TO Dreame to fly a little heighte from the earth being upright is good, for asmuch as one is lifted higher then those that are aboute him, so much greater & more happy shall he be. It were better for him not to bee in his country, for it signifieth wandring or not resting or retourning to his country To flye with winges is good generallye for

all

all: To seruantes it is liberty, to the poore riches, to the rich office & dignity. To flie very high frō the earth & wōute winges is feare & dāger, as also to fly ouer ẏ houses & through the streets and four wont ways, it is trouble and sedition To fly into heauē is for seruants to enter rich houses, and especially the courte To those which woulde be secret it is il, for all the worlde sees the heauens. To fly with the birds, is to keepe company with strangers, and pain and punishmente to malefactours It is alwaies good, after hauing flowne on high, to descend low & after that to wake: but it is best of all to fly when one will and come down when he will for it: is a signe of facillity & good diiposition in affayres. But to flye by constrainte as being pursned by men, spirits, or beasts, is not good, for they ar great angers and dangers. To fly backwards is not ill to those that would saile: for commonly in a ship which goerh her course wōut tempest the people take their ease and lye backwardes to others, it is wante of worke and buisinesse, for those whice lye so are idle To the sick it is death, It is very il to desire to fly and cannot, or to fly with ẏ

head

head lower most and the feete vpwarde, In what kinde so euer the sick flye it is death. For wee defende that the soules departing from the boope fly into heauen with a greate flight as little birds do. To fly is ill for those which haue a trade or handy craft which requireth no remoouing out of his place, it is good for captiues, Many by this Dream of flying haue become blind, because they feare to fall, To fly in a chaire or bed, or being set in any vnderpropp for the better sustayning of himselfe, is greate sicknes, but it is not so ill to him which shoulde trauaile for it is a signe that hee shoulde trauaile with his family, with his tools and mooueables in a tarte or coach.

Of such as are worthy to be beleeued.

Those which in a dreame tell vs anye thing, and are worthy to be beleeued, are in the first place the Gods, for to lie in a thing, that agrees not with God: next, Sacrifices for these are honored as Gods. Then kings and princes, for euery thing, which ruleth hath power and might of god. After them, fathers Mothers, and maisters, for they are as gods giuing vs, the first our life, the other our forme of good

like next prophets, & amongst the, such as are not giuen to lying, nor dreaming, as soothsayers, Astrologians, and Interpreters, of dreames. Then the heads. For those which lie, doe it either for feare, or for hope of good. But the mind neither feare vs, nor expect any good at our hands. After children, olde folkes, and beastes are worthy of beleefe, in whatsoeuer they declare vnto vs, in our dreames. No others are to be beleeued, except those which liue well and solitarily.

The Conclusion of the Author vpon the second booke.

YF peraduenture, any of those, which shall haue had my bookes, in their handes, suppose that I haue put any thing in eyther booke, which I haue not knowne by experience, he abuseth himselfe. But hauing seen, and vnderstood the preface of this booke, he shall knowe my purpose, and intent. For euer if any one haue an opinion contrary to any speech, by me recited, because it shall haue (as I thinke) some probabilitie: he must know for answere, that I know already, that he will find whereof to speake, and that which shall be very likely, which I my selfe can doe also, but I seeke

not

not to complayne, as those which seeke applause, and fauoure, at Theaters, ez which sett their wozdes to sale. But alwayes I call to witnesse foz me, experience. and the rule of reason, wherefoze I haue heere set downe nothing at all but experience. Foz I haue done no other thinge, day, and night, but meditate, & spend my spirit, in the iudgement, and interpretation of dreames. But I must request one little fauour, of the readers, that hee woulde neyther add, noz deminish any thinge of my present worke. If any one thinkes that hee can adde, hee may alwell make another booke. If hee thinkes any thing superfluous, let him vse that only which hee shall finde good, leauing the rest foz others.

I 3 The

The end of the second booke.

The Translator to his cousin, Iohn Bureaux.

WHat others haue thought of my present translation, I knowe not, but this I know, that you will not mislike it, but take it in good part. And because I haue made experience of your humanitye and good nature, which takes delight in all good and vertuous thinges, especiallye the interpretation of dreames. I haue thought good to addresse my thirde Booke of the Interpretation of dreames to you, written by *Artemidorus*, with which I hope you will passe the time, with your friendes, and shall finde therein (conioyning it with experience, and comparing your dreames with the exposition of this booke) recreation not without admiration,

as

as I my ſelfe haue done before you. For certainly it is an admirable thing, and more then may bee found againe in the worlde, to come to the end of a thing ſo confuſed and ſtrange, as dreames are. For my part (Couſin and friend I will aſſure you, that it hath wroughte a matter of importaunce in mee, concerning euills or good according to my qualitye, whereof God hath aduertiſed me, eyther troubling or comforting me; for which I haue thanked him when hee comforted mee, and prayed to him when hee troubled me. And by this meanes, I haue alwaies found my ſelfe well, and in this manner haue I reaped profite by dreames, which alſo you will do by exerciſing your ſelf henceforward, if I miſtake you not. I will repeate to you a chaunce, which fell out ſome yeere after I had this booke, It is certaine, that ſome foure or fiue moneths, before my wife *Fleurea* bore me my ſon *Gaſpart*, (whom God bleſſe) which is the firſt and laſt fruite of her and I, I often and ſundrye times dreamt, that I ſaw a Mulbery tree, bearing Mulberies, & this was before that euer I once thought or knew, that this booke of *Artemidorus* ſayd it. But be cauſe that ſo often my ſpirit repreſented to me this mulbery tree, I was mooued, & as it were conſtrained to ſeek for it. I took this booke & read therein. Hee which ſees a mulberye tree,

right

right and bearing fruite, it signifieth generation & linage vnto him. And following his speech I woulde often say to certaine of my frinds, that I beleeued that I shoulde haue by my wife a child which should liue and not dy at her birth, as my daughter did, I could in this place alledge many other cases and dreames whose issue haue fell out in all poynts agreeable to the exposition of *Artimidorus*: but I shoulde be too long, & *I* knowe that you will beleeue as much, and take this in steede of more, the effect whereof your selfe knew lately to happen to the greate ioy and delighte of me and my frindes. But *I* must aduise you that as touching the effectes of dreames you must not euer seeke them or hope for them at the same time, for to declare vnto you faithfully that which I haue often tried in my selfe, you must therefore know that when some greate good was to befall me according to my qualitie I had dreames fantasies and visions 4, 5 or 6. months before, under figures and such like couertures. As that I haue flowne in the aire & after haue lighte vpon my feet, or that I danced or leaped alone, or before & with a few people, frinds and familiars with great ioy and mirth, that there sprang a faire & cleare fountaine in my house, that sauage beastes came to tame themselues to accõpany & talke

with

with me. And when there was any litle good at hand, as which should fal out within 4 or 5 dares, I should see in a dreame my beard faire strong & thicke, the fire faire & cleare on my harth, I should haue my hose & shooes newe, well knit and cleane *I* shoulde see the raine fall on me, or about me, I should see some litle peece of golde or siluer, or my purse in my hand I should walke pleasantly and delightfully on the way without hinderãce I should see or eate some like quantitye of egges or pease or sodden porke & sweet apples. when *I* shoulde haue hinderance of affaires or noise *I* shoulde see or sound belles, trumpets or sonnets, I should see, hold or eate cherreyes, walnuts or hasil nuts, or *I* shoulde remooue grauel *I* shoulde see *P*hisitions or attourneys or speake with them: when *I* shoulde shortly heere news, I should dreame to read or write in Paper, if the news wer ill, I shold be attyred ilfauouredly, or see som monster or deformed thing, or impossible to nature, If I sholdhaue any losse of mony, I should come down a ladder or see my hose or shoos broken. And when I haue doubt or feare cõcerning any affaires If *I* dream that I haue lost my gown, If I see a thorn puld out of a horse foot, if a toth falls wout hurting me, which otherwise woulde hurt me, if I comb my selfe, If I go vp any tedious hill, as by brokẽ steps and come to the top by them,

if

bif I open a doore with a key and enter into a house, or chamber, if I passe any channell, ditch, or bridges, whether it be by leaping, or vpon stones, and planckes, though it be not without feare, and paine, it is a certaine signe, that I shall bee well deliuered quickly. And all this I haue prooued, and tryed, infinite times, and often, as it were euery day. Behold such experiences, which at this present I remember, haue hapned mee. Others which I shall remember hereafter, shall serue to compare by word of mouth, with your experiences, next tyme that Bacchus shall begin to raigne, which shall be this vine harueſt, when I purpose to see you, according to my promise, if God giue such health as I haue at this present, and wish to you, and your friendes, with which I will end, hauing told you that that this 3. book of *Artimedorus*, is as a book set apart, and separated from the other two, which appeareth by the authors conclusion, in the ende of his second book, and in deed, this book was composed, long time after the other. For the Authour seeing that in the two former books, ther wanted som things which the diligent and curious readers might desire, layd on an heape, & gathered together the things contayned in this third booke, which he neyther would add, and ioyne to the two former

for the reason which hee giueth in the end of this their booke, nor yet woulde make it a booke by it selfe, but rather giues it the same title, because it so depends vpo the two former, that in some speeches, they may seeme to be repeated againe, vnlesse one haue the better iudgment. But without cause hee repeates nothing, for it is either for amplification, or diuersity of exposition. Farewell.

The end of the translators Epistle.

The third booke of Artimedorus.

Of Play at dice or Tables.

TO dreame to play, at dice or tables, is noyse, and debate, for money. It is allwayes good to winne: to the sicke, it is ill, if one giues ouer in play. The dice or tables simply seene in a dreame, is sedition and noyse, but losse of them, is end of noyse & sedition. To see a child play at dice

or

or tables, and counters is not ill. To a perfect man it is ill, to play at dice, except he hope for some succession, by the death of an other, for the dice are made, of the bones of the dead.

Of theft, Sacriledge, & Lying.

TO dreame that one steales is not good, except to him which would deceaue another. By how much richer, and safely garded the thing is, which one dreames hee steales, so much the greater danger is it to the dreamer, for it is likely the dreame subiects the dreamer, to the same payne, that the law doth theeues. To commit a sacriledge in a dreame, is most ill to all, except to Sacrificers, and Prophets, for by custome they receiue, and deuine the first fruites, of oblations, and are alwayes nourished by their Gods, and take not all openly. To tell a lye in a dreame, is not good, except to players, and iesters, which practise it, it is lesse euill to lye to strangers, then to his owne countrymen, for it signifieth great misfortunes, yea though one dreame to lye to his friendes, in thinges of very small importance.

Of

Of quailes and Cocks.

QUailes are messengers bringing ill news from sea, they crosse affinities, friendships and marriages, for they signifie noise, & seditions, and death to the sick, if they crosse the sea. They are also croll to voyages, for they signifie ãbushes, & treasõs, because they are spied, when they flie, and often fall into the hands of fowlers, & hunters. Cockes which fight are also noyse, and trouble.

Of Annts.

TO see Aunts with wings is not good, for it argues hurt, or a dangerous voyage, other Aunts which are diligent, and industrious, are good for ploughmen, for they signifie fertilitie. For where there is no grain, there you can find no Aunts. They are also good for such as live upon the common good, & reape profit, by many & to the sick when they come neer ẏ body for they are called industrious, & ceale not to labour, which is proper to such as live, but when they range about the bodies of the patients, it is death,

because

because they are the daughters of the earth, and cold, and black.

Of Lice, & long wormes.

TO dreame to haue some little quantity of lice, and to find them vpon his body, or gowne, and kill them, signifies that one shall bee deliuered from care and heauinesse. But to haue a greate quantitie, is long sicknesse, captiuitie, or great pouerty, for in such cases, lice abound. And if one cast thē all away, it argues hope, to bee releined of all his euills: to vomit wormes by his mouth, or vppon his seate, is to know his enemies, and familier wrongers, and to ouercome them.

Of Flies, Hornets, and little wormes which are engendred in the flesh.

LIttle wormes, are care, and anger, and often-times displeasure, which one shall haue by his wife, or familiars. Hornets are ill people, which will assault, and discredit the dreamer. To tauerners it signifies that their wine shall spill, & sowre, for such great flies, loue and desire vineger.

Of

Of beating & hatred.

TO fight with his friends, or strangers, is not good. The sick shall bee in danger of raving, and losse of sence. To fight with great personages, as princes and kings, and magistrates, is very bad. To dreame to hate, or to be hated, whether of friendes or enemies, is ill, for one may haue neede of all the world.

Of slaughter.

TO see people sacrificed, and kild, is good, for it is a signe, that our business is accomplished, or nere the end.

Of the Crocodile and the Catt.

THe Crocodile signifieth the pirat, or robber by sea, or a murderer, and wicked person in any sort, as the Crocodill. The Cat signifies the aduulterer, or harlot.

Of

Of Crutches

TO be mounted vpon Crutches, to the malefactours, is prison and chaines & stocks, to others it is sicknes, or a vagabound like life with strangers.

To walke vpon the sea.

TO walk vpon the sea, to him which woulde trauaile, as also to a seruant, and him which woulde take a wife. The one shall enioy his wife, & the other shal haue his maister at his own pleasure, it is also good for him which hath a lawe suit, for the sea representes the Iudge, which handles some well, & others il, and ỳ woman, by reason of the moystnes, & ỳ Lord by reason of the might. To a yong man this dreame is loue, of a delightfull woman, to a woman it is dissolute life of her body, for the sea is like to an harlot, because it hath a fair appearance and showe, but in the end shee bringes many to euill. This dream is good to all those which liue and make profit vpon the people, and which gouerne any publique matter, for they shall haue great honoure

and

and profite: to the sea is like a multitude, by reason of the disorder and confusion, of the waues.

Of sickneſſe.

TO be sick is good only to those which are in captiuity or great pouerty, for sicknes makes actiue & leane and diminisheth the bodye: to others it is greate idleneſſe and wante of worke. It is the same case to dreame that you visit a sick man, which you knowe signifieth that the euent shall happē to him, not to the dreamer For we hould that our frinds neighbours & familiars, are the fantaſies and images which represent things that are to befal vs Especially I haue obserued that all the good or euill things. which the soule would signifie to vs betimes, & of greater importance, shee brings and repreſentes them in our owne person: but those thinges which shee anounceth more slowly and of leſſe appearance. she repreſents them by some other

To make statues or images of men.

To make images of men, whether of earth

or

or any other matter, is good for gouernors of children for they shall gouerne and instruct them with honour and profit, And to those which haue no children, it is good also, for they shal haue some very like themselues.

To be fastned in a cart, and carried in it.

TO bee tyed to a carte to drawe as an horse or Oxe is sickenesse, seruitude and paine to euery bodye, how rich or mighty so euer he be: to be caryed in a cart or coach, or drawne by mē is to haue might and authority ouer many and to haue children of good behauiour, as for trauillers it is surety with slownes.

To be apparrelled ill fauouredly.

TO be ill fauouredly attyred, it is ill to al, and signifieth aboundance of mocking, & floughting, with ill issue of affaires, this dreame is onely good for floughters, and players,

To write with the lefte hand,

TO write with the left hand, is to make some secret circumuention, to cunny-catch, deceaue, or defame any one.

Of a father in Law and mother in Law.

TO dreame to see a father in law, or mother in law dead, or aliue, is ill, especially, vsing violēce, or threatning, vsing gentle speech, and good, & good intertainment, are vayne hops, & deceipts. Some tymes they signifie voyages, for the naturall father, and mother, represent the house: the father, or mother in law, strangers.

Of our Predecessors, and Successors.

PRedecessors, as grandfathers, and other auncessors, signifie care, which shall turne to good, or euill, according to the order, and circumstance, of our dreame. Our successors being but children, is anger, and paine: being greater, signifie support.

The ratt, and weasell.

THe rat signifies the seruāt. It is good to see many playing, and sporting. But the weasel signifieth a bad & wicked wife, or lawe, or death, or gaine, according to hir doings, goings, or cōmings.

Of durt.

The durt signifieth sickness, or dishonour.

Of the bason.

THe bason signifieth a good mayd. To drinke, or eate therein, is done of the seruant. To see himselfe in the Bason, as in a glasse, is to haue children, by the seruant.

Of the Image, or resemblance.

THe statu, or Image, signifieth childrē, and the wil, and affection, of the dreamer. An Image of solide matter, and not rotten, is better then the painted, or one of earth, ware, and such like. That which befalles the Image, shall befall the children, and affaires of the dreamer.

Of the Midwife.

THe Midwife seene in a dreame, is reuealing of secrets, and hurt, it is death to the sicke: for shee alwayes pulleth out that, which is contained, from hir which contayneth it, and layeth it on the ground. To those which are kept by force

it

to its liberty, often seene of her which is not with child, signifieth sicknes to her:

Of Thornes and Stings.

THorns & stings are griefs, impeachment care & heuines To many they haue signified loue & also iniuries, by wicked persõs.

Of a chaine,

A chaine is a wife, detayning, ill successe of affayres, and hinderance,

Of comforte,

TO dreame to haue comforte of any one, to the rich and happy, it is mishap, & iniury: to the poore and afflicted, ayd & comfort

Of a wound,

TO Dreame to bee wounded in the stomack or hart, to young folks signifieth loue, to old, griefes & heauines: in the palme of the right hand, is debt and warre, by reasõ of the signe which is made thereby, but new skin recouered in the wound which one calls a skar, is an end and issue of euills:

Of debt, the creditor and the hirer,

The debt and the creditor represent the life, wherfore to the sick the creditor urging & cõstraining is great dãger & retreting is death For we owe a life to nature our vniuersal mother, which she makes vs restore & pay. The creditor dying is end of heuines The tenant or sojourner, signifieth as the creditour: Sometimes the creditour representes the

daughter which demaunds her dowry to marry,

To be a foole or drunkard,

TO Dream to be a foole is good to him which woulde vndertake any busines, for for fooles and mad men doe that which come into their braine. It is good also for marshals and shrieues which woulde haue authority ouer the people, for they shal haue great report and honour. It is also good for those which would gouerne and teach children, for children doe willingly follow fooles. It is also good for the poor, for they shal haue goods, for fooles catch of all sides and all hands. To the sick it is health, for folly makes men goe and come, not sleepe and rest. But to dream to bee drunke is very bad to all, for it signifieth greate folly, it is only good to such as are in feare, for the dronken feare or doubte nothing,

Of Letters sente.

TO see leters and that which is written within, signifies y one shall haue disposition to things therein conteined: but to see them onely and not y contents: is good newes, for in euery letter there is health, good morow, god haue you in

in his keep, farewel and such like.

Of plants and trees cumming out of the body.

TO Dreame that any plant comes out of our body, is death or cutting to him, which is ment by that part frō whence the plant ariseth.

Of the scab, leprosie and Ich,

THe Scab, Leaprousy and itch are signes of Honour and ritches to the poore, to the rich and mighty they are offices and dignityes, It is also revealing of secretes. But to see an other leaprous and scabby is anger and care, for all ugly and thinges of noe accounte make sad their spirit which looke on them.

To cast stones or to be stoned.

TO cast stones at any one, is to assaile him with words and injuries, but to be stoned and hurt with stones, is to heare and suffer injuries, for stones represent injurious speeches, Oftentims it is a journey or flight, for he which is assaild with stones must flye, when there are many which cast stones this dreame is good for him

him which hopeth for moyne or profite and commodity by many,

Of grashoppers

GRashoppers or Crickets signifie Musitians. To such as are in necessity, they neither signifie frindes nor suppoyte but onely words and talk of theire affayres. To such as are in fear, they are threats without effect. To the sicke they signifie thirst and death,

To suffer as an other.

TO be in pain & suffering as an other, is to bee accessary and partaker of his offence, and paine. For, sicknesses and imperfections of the body haue reference to the passions & affections of the soule,

Of dunge.

TO see dunge, is good for those which liue vpon the common people, and which reape profit by them & to such as are of base estate. It is also good to those which haue charge of publique affaires. It is good for a poore to sleep vpō a dunghill

dunghill, for hee shall get and heap vp store of money, To the ritch it is publick estate, office and honour For the common people allwayes carry & cast their superfluityes vpon the dunghil To be fouled with dunge by any kind, is enmity with him, & iniury by him, but by any stranger it is great hurt to come.

Of Prayers and requests.

PRaiers and requestes, of almes, all beggars, poore and miserable are care and anger to those which dreame thereof, for none requesteth of another without affliction, and none that are afflicted haue reason and consideration, By reason whereof they are importunate, and cause trouble & hindrance. And if they receiue money for almes it is a sign of great perill and hurte and death to the dreamer, or to some frinde of his, Poor folkes or beggers entring into the house and carrying away any thinge, whether they steale it, or it be giuen them, signify very great aduersity.

Of the key

A Key seene in a dreame to him which woulde marie signifieth a good and hand some wife or a good maide, It is crosse

trouble to a traueller, for it signifieth he shall be put back, and hindred, and not receaued, it is good for such as would take in hand, or effect other mens busines.

Of a Cooke.

TO see a Cooke in the house, is good for those which would marry, for marriages are not made without a cooke, it is also good for the poore, for they shall haue goods, and ability, to keepe a good, and long table: to the sick it is inflamation, heate, and teares. it is also reuealing of secrets, for a cooks apparell is white, and is seene of many.

Of chesse play.

TO dreame that you play at chesse, is game, by lying, and deceipt, to see another play, is, that hee shall sustaine losse by craftinesse.

Of Butchers.

Butchers which knock downe, kill, cut, & deuide beasts, and after sell them, signifie danger, and hurt, and death to the sick, for it is their calling to deuide, & sel dead beasts to such as are doubtful, it is greater doubt,

to

to captaines, & bondmen it is issue of their euills.

Of an Innkeeper.

AN Innkeeper which keepes a publicke Inne, signifieth death to the sicke, hee therefore representeth death, because that as death, so he entertaineth all persons: To others it is trouble and heauines, danger, & trauell. The Inne signifieth the same that the Innkeeper.

To be kept, and detayned

TO be kept, and detayned by any one, is impeachment of affaires, and continuance of sicknesse, to the sick. Notwithstanding, to those that are very low, and neere their end, it is recouery of health, and continuance therein. For the keeping, representes life, which shall be prolonged. But deliuerance, dissolution, and losse is the quite contrary, and death. To enter into prison, and captiuitie, of bondes, either willingly, or by force, is great sickenes, or anger. Sergeants, and Hangmen, are captiuitie, heauinesse, and reuealing of secrets to malefactours.

Of

Of Holy euens, Ioyes and Banquets made by night.

HOly euens, and festiualls by night, are good for such as should marry or make mariages, and to such as seeke company and affinity. To the poore they are a signe of goods, to the sad and fearefull, and of beautifie, and feare: for none watch willingly all night in dancing, good cheere and mirth; but those which are ioyfull. To whoremasters & Harlots, it is reueling of their deeds to the rich and wealthy they are trouble and diuulgation.

Of places of assembly.

PLaces of plea, the Market, Theaters, foure went waies, and great places in a Towne and Suburbes, and churches, are troubles and confusions; by reason of the multitudes of people, which resorte to the foresaid places. A market filled with good and foolish is good for those which traffick, but an empty market the contrary.

Of Statues.

BRasen Statues being very big, steep mo-

uing

ning in a dreame, are ritches and reuenews Notwithstanding, exceeding greate ones mouing like monsters, are greate terrours and perills, because one cannot see them without frighting. Statues also represent magistrates and Gouernors of the towne, and in this case, whatsoeuer they shall do or say, shal befall the said personages.

Of the moale

THe moale signifieth a man blind by inconueuience and labor in vain, & signifies also that hee which woulde bee secret, shal be disclosed by himselfe,

Of night birds,

THe madge howlet, the Owl, the bitterche Batt, and all other nighte bildes crosse any enterprise, or aduancements of affaires: but take awaye feare & terrors. Only the bat is good to women with child, for shee laies not eggs as other birds do, but litle ones, and bears milk where with she nourisheth her young, if these birds are seene in a dreame, to enter a house to dwell there, it signifies that his hous shal bee desolate and forsaken of the inhabibitants, He which goeth by the sea or land, &

sees

sees in his dreame any of theis birdes, hee shal fall into a greate tempest, or the hands of theeues.

Of the Clock

THe Clock signifieth actions, operatiõs motions, attemptes and surprising in any necessarye thinges, if the clocke fall or breake, it is ill and greate danger, especially to the sick: yt is euer better to counte the howers before noone then after

The authors conclusion of the third booke,

BEhold then, all which wanted or which was not fit to bee put in the two former bookes, sufficientlye as I suppose are comprised in the thirde booke. And for this cause I thought it good to make this little booke aparte, leaste I should haue omitted those thinges therein contayned, & by that means some other mighte take occasion eyther to write an other booke of this subiecte, or add to mine, But you must know that there is nothing more tedious or difficult, then to understand the diuersity cõposicion and mixtion of dreams & to prescribe general ruls for al kinds of dreames. Seeing ye sometimes nay of ten

one

one may see the same dreame, and at the same time of the night, or day, things contrary, and which haue no resemblance, or agreement. But it is impossible, that things signified by the selfe same dreames, should differ or be repugnant among themselues, if so be that the dreames foretell matters of import, which shall happen. For as in al other thinges there is an order and dependance, so also is it very likely that the same falls out in dreames. When therefore one shal see in the dreame things both good, and euill, then hee must thinke with himselfe, which were the first, and which were the last. For in worldly affaires, sometimes euen the greatest occasion of hope hath had issue, and on the contrary, the greatest occasions of doubt, & feare, haue had good issue, and for great euills, which one hath expected, one hath found but small, and for little hope of good, one hath found none at all. So that mixt, and compounded dreams, are very doubtfull, and cannot be easily vnderstood, or expounded, which is a greate griefe to many. But for my part I haue writ methodically, and in the best, and easiest order that I could, that euery one might take an easie course in the exposition of dreames. And as schoole maisters after they

haue

haue taught their children the knowledge, and property of any one letter, in particular, afterwardes teach them how they must vse them all togeather. In like sorte, would I prescribe certaine litle & easie rules, giuyn them to that, which hath beene sayde in my three former bookes, to the ende, that they may bee the better learned, and vnderstood. For to such as haue had experience, & long practise, this will bee very easie, and shall suffice, to instruct them in all things, what they signifie. To the purpose then. In our first booke wee sayd, that the head signifies the father, of him which dreames it. And in the second, that the Lyon, signifieth the King, or sickness. And in the chapter of death that it is good for poore folkes, to dreame that they dye: when therfore any poore man (hauing his father rich) dreames that a Lyon comes, to deuoure, or tears in pieces his head, and the same poore man seemes to remaine dead, & without a head, in his dreame: it is likely that his father shall die, and hee shall be his heire. And by this meanes shall forgoe the sainctnesse of his powerty, and become rich, seeing that hee hath neither father, nor powerty þ shal keep him down any longer. For in this dreame, the head representeth the father. The losse of the head the

death of the father. The Lyon, the sickness whereof his father shall dye. And death to this poore man, change of estate, that by riches, his poverty shall bee expelled. In such sort, one must leave himselfe, to the interpretation, of all diuers, and mingled dreames, of any whole chapter, or speech: gather togeather, making one onely exposition, as one medicine, is made of many hearbes, and rootes. To which intent, I would haue curteous readers, which will be willing to reade all my bookes, not accusing, or blaming them, before they haue diligently read: and vnderstood them, otherwise I dare affirme, with great security, that my bookes will not suffer themselues, to bee rejected by their hands, or speeches, which doe accounte themselues, studious, diligent, and friendly readers.

Of

The fourth booke of Artemidorus,

Of the variety and diuerſity of Dreames

IF dreams, ſome are ſpeculatiue, that is to ſay which come if one may ſo ſpeake, in the faſhion of the ſpirite, when the body reſteth: others are allegoricall, that is to ſay, which ſhew vnder other thinges, thoſe things which they woulde ſignifie, and are more hard to interpret, chiefly becauſe one is in doubt, whether the things wil fal out as the ſpirit hath preſented thē, or in ſome other manner vnderſtoode by them: wherefore firſt of al we muſt vnderſtand, that the effect of ſpeculatiue dreames is brought to pas, if it ſhal happē at al, for al dreams haue

not

not an effect) presently, or soone after the dreame, but the effect of allegoricall dreames, appeares sometime after either long or short, as a day or two. But it were tonones in any man to think, that monstrous, and impossible things, should happen, as the dreamer hath seene them. And we must know, and note, that artificers, represent their art, amongst those which are of the same arte, as the attorney, which dreamt that an other attorney was sick, was a longe time without Clyents; the smith, which dreamt that hee saw a Smith his neighbour, carryed to his graue, left his own shop, and the same towne where he dwelt. But to speake of an other. Apollonides a chirurgion, dreamt, that in playing at fence, hee had wounded many, and by his chirurgery, he had healed many, and had great practise, for the intent of fencers, is to wound, but not to kill, and the like doth the chirurgion. The sick man dreaming he saw bread ready to bee set in y ouen, although the fruites of Ceres are euer good, yet notwithstanding it signified to him a greate feauer to come, because those loaues were to bee heated, and baked in the ouen. To him which would marry or which would get affinity, or company, it is better to dreame of the vine, & wine, then of corne.

or harlye, & for him which desireth to aduance himselfe it is better to giue then to take any good, if he take it not of the in ore apparant personages.

Of Stuffe

TO Dream you see all sorts of stuf, which you can ty, trus or cary especially in dossires, panniers or baskets, whether chains, carcanets, eariewels, signifies good to those which would marry or make any other affinity, but it is crosse to those which woulde make any boy, ages, run or flye, or which fear to bee surprised: alwayes excepting those which would surprise an other, and vse any deceipt or cunning.

To meete folkes.

TO dreame too meet or see folks, whether men or woemen, if they be such as loue vs, or we loue them, or which are or haue done vs any good & haue had noe desire to hurt vs, but wish vs well bee they either aliue or deade: the dreame is good. For those which the spirite sees or meetes with ye body sleeping, they are kinds & images of things to come, amongst which our feinds signifye good, and our ennemies the contrary, ill.

Of

IF a man being becom poore after he hath been rich, dreams that he hath such lands and possessions as hee had before, and the same folks which he had before, bee with him in his house as the deputies, tenants, or farmers which he had in his prosperity vpō his lands: this dreame is good, for it signifieth that his good fortune will retourne: & on the contrary, if a man nowe rich, dreame that he sees or hath those thinges which he had when hee was poore, it foretells him, ỹ he shall retourne to his pouertie, and that he shall haue ill luck.

To iudge that hee whom we thinke our enemy, is our frind and the contrary.

PEople, of recreation, whether loued of those which see them in their sleepe or which loue them and honour them or beare them good will, although they haue not greate familiarity and acquaintance together, signifie prosperity and daies of recreation to come: and on the contrary, those which being seen, in a dreame, hate them which see them, although they are ignorante of their enmity and ill will, sig-

signifie ill, So then when you shall see in a dreame, any personage which you thinke to be your friend, and the day after you haue no prosperity or good luck, then you may iudge that hee beares you noe good will, but that he is a dissembler: and on the contrary if you see any one whom you, suppose to be your enemy, and yet the day after you haue good luck, then think, that it is wrong for to iudg him your ennemy, & you ought not to beare either an ill eye or an ill hearte towardes him.

To see or meete tradesmen or any pleasant maid or woman.

ANy tradesman which one dreames ỹ he sees or meetes, haue the same effect which their art, and the same effect hit to see their shopps. And yet you must excepte a whore, for to dreame that you see or meete one is a signe of ioy & noe ill dreame. But to see the brothell house where shee keepes her whoredome, is to dreame of heauines and ill luck, because it is a publike place, ful of trouble.

To

To see little children or yong men, to wit, of meane age or old folkes,

AMongst little children, it is better to dreame you see boyes then girls: and yet, both import care, because for little ones we must care. Little children or other of middle age seen in a dreame, are better then to see old folkes. And yet if the dreamer were in any business to bring witnesse, or to bee taken and receaued for a suretye, and hee desired that men should giue credit to his words or writings it were better for him to dream to see folks of a ripe age or olde: prouided alwaies that those old folks doe nothing in dotage or vpon an olde grudge.

Of trees and plantes comming foorth soone or late, also of liuing creatures.

AMongst slow trees or plants the oake the oliue, the Cipres tree and other such like sorte the Elephant, the Rauen, the Hart and theire like, signifie good or euill to come slowly, according to the disposition and different quality wherein one sees them. But trees or

plants

plants which growe quickly as the vine & the peach tree, and among beastes the hog and such like, signify on the contrary side, either good or euill which shall quickly happen,

Of walls foundations and old tres.

All sound and firme thinge, as walls, foundations and old trees, and stuffe of iron and the Loade stone, are significations of surety to those that are in doubte and feare, prouided that one be not locked in them.

Of Chariots.

Chariots, which are not in vse, as to Dreame to guide a chariot drawne or carried by woolues Leopards, dogs or like beastes, is good onely to those which feare greate ennemyes, because that such beastes as they ar, set betweene thy draught tree are subiect to the guider. But to dreame to be carryed therein by men, is good onely to those which woulde comãnd and be obeyed. to others it is discredit and hurt,

Of flattery.

It is good for none but such as vse it, to others

others it is a sign to be abased, because flatterers are lesse and baser of courage then those which vse it not. To dream to be pleasant and easily to endure to be flattered, is not good, especially if the flatterer be one of our familiars, for it signifies to be betrayed by him.

To be sold.

TO Dreame to be set to sale (as they were wont in the old time to sel their seruants, and they doe at this day amongst heathen nations) is good to those which wish to change their present estate and qualitie, as to folke which are kept in pouerty & seruitude: but to the rich and the sicke, and those which are placed in honour and authority it is ill, and after this dreame, it hath fell out that many haue been taken and sould.

To buy.

To dreame to buy all sorts of things which one vseth is good, To buy that which is only for victuall and relefe is good for the poore, but to the rich and wealthy it signifies expences and greate charge.

To

To gett.

TO dreame to get, and heape up goods, and especially faire houshold stuffe, & well orbred, and much, or any more then wee had before, is good: but not most excellēt, aboue our estate, and qualitie, for this would be without reason, & woulde signifie much hurt.

Of pouertie.

TO dreame to be in necessitie, and pouerty, signifieth some good to one: and yet this dreame brings no good, but signifieth cros fortune, to those which make commodity, of their tonge, and faire speech.

Of things which one dreames to befall little children, beyond their age.

TO dreame that, that befalls litle children, which is not proper to their age, in not good: as to dreame that men children haue beards, and gray hayrs, and that little wenches should be marryed, and haue children, which signifieth to them

death

dearly at hand. And yet to dreame that little children speake well is good, because it is proper, both to man & woman, to speak. But as for other things, happening beyond their age, in those which are not very little children, it was declared in the first booke, in the chapter of alteration, and change: dreames which are of the generation of children, or of weddings, foretell that our children being in a farre country, shall returne, especially the wife and children, if by chance, any one hath tooke them from vs: if one dreames to plough the earth, and sow seede therein, it signifies the same.

That that which is signified by one thing, is also oftentimes the signifier of the same thing.

THe eyes signifie, and represent children, whereupon a woman dreaming that her eyes were sore, found her children sick: and another dreaming that her children were sicke, had after sore eyes.

Of vomit.

ALl vomiting, whether of blood, meate,

or

or siegme, to poore folkes if they dreame it signifieth profit, and to the ritche hurte, for the first can loose nothing, vntill they haue it, but the others hauing goods alredy, shall come to loose them.

To see or haue often the same dreames.

TO see often the same dreames, and many nightes one after another, is a signe that our spirit doth admonishe and foretell vs affectionately, the self same thing worthy to bee thought vpon: for when we haue great affection to any thing, wee tannot vnt thinke and speake thereof. But if the same dreames are seene, with long space of time betweene them, they do not alwayes signifie the same thing, but diuerse according to the chaunge of the time and affaires, neyther more nor lesse, though many haue dreamt the same dreame, it will not signifie to all alike, but rather diuersly, according to the diuers estate and quality of the folkes and their different affairs. To this purpose A seller of odors and perfumes dreamt that he had lost his nose, and he lost his marchandise and solde no more, for hee dreamt that he had lost his nose, by which men iudge of odors. A long time after, being

no seller of perfumes, hee dreamt the same dreame, that he had no nose, and he was accused for falsehood, and fled out of his country, for it is an vnauoured and vnseemelye thing, to lacke a nose, which is in the moste perspicuous place of all his face, whereupon Virgil sayth. Et truncas inhonesto vulnere nares. The same perfumer beeing sicke vpon a time after, dreamt againe that hee had no nose, and he died, for dead mens heads haue no nose. So that the selfesame dream, in the selfsame mã signified diuersly three seuerall times, first, losse of his marchandise, secondly losse of his honour, and thirdly losse of his life.

Of Vessells and Instruments.

EVery vessel or instrument, signifieth the arte or trade wherein it is vsed, or that which one vseth to put therein, As Tunnes signify wine or oyle, heaps of corne or barly or such like thing, somewhat neer or aequipollent to that whereto it is applied. The tooles and instruments in this sence signify friends, children and parentes: victuall and prouision signifieth the good husband and master of a house, the coffers and cabinettes

the

the wiues and the rewardes. But in all, you must iudge with regard of circumstance, As one hauing the order of Knighthood, and requiring a charge or conduct of some men of warre, dreamt that beeing called of one, hee went out of his house wherein he was, and hauing gone down two staires, he thought that hee which called him, reached him a crown of olliues, such as the Romain knights waze in their pompe: after which dreame he was very ioyfull, and all those that were of his company, were in good hope that by this dreame, he should haue his request: but he had not, and the reason is because he receiued the crowne not in going vp the stairs but in comming downe, for to ascend signifieth aduancement, to descend the contrary Notwithstanding this dreame signified an other thing vnto him, to wit that he should marry and espouse a maide, for the crowne was of seuen branches. Wherefore he which expounds dreames, must not reste in one thing onely, but he must vnderstand all the disposition and perturation of them: for, those which iudged of this dreame onelye by the crowne, without hauing regard to the descent of the stairs, were al deceaued in their iudgement.

Of

Of Parentage

All those which are of one parentage especially children being represented by a dreame, hauing or doing any thing: signifie that some thing shall be done or fall out comming neere the same thinges to whomsoeuer of the kinne it happen, as how, A man dreamt that his daughter was crooke backt, and the sister of the dreamer dyed, and not without cause for he dreamt that such a neere kinswoman was not well, shortly after which, his sister departed,

Of things which encompasse vs,

All those things which encompas vs or receiue vs, haue the same consideration, as one dreamt that hee was apparrailed in a gown of wood, now hee sayled and his sailing or voyage was hindred: for the gown of wood hindring him represented the shippe, An other dreamt that his gown, was al cutt into a little peece and his house fell downe, An other dreamt ỹ he had losse the roofe of his house & hee lost his clothes, A marriner dreamt ỹ hee sawe a

wall

wall break, and the pieces and sides of his shippe were broke: And yet all such things may haue reference to the body and therfore not without cause one which dreamt that his gown was broken and torn, was wounded in his body and in the same place where he dreamt that his gowne was torne: and as the gowne showed it selfe to bee the case of the body, so the body is the case of the soule. In like sort seruants (besides other thinges which they may signifie) represent the bodies of their masters, wherfore ther was one that dreamt he saw his seruant sick, & was sick himselfe of a feauer, and the body is the seruitour to the soule which seeth the dreame An other dreamt that he had a horse foot & was made a knight or man at armes, for as his feete baze him, in like sorte the horse should carry him, She which dreames that ỳ king will giue him some thinge out of his mouth, hath this meaning of his dreame, ỳ there shal be some sentence giuen or worde spoken which shall redound to the profyt of the dreamer,

Of things which one dreames he saies and how they shal fall out

All that which one dreames to say to an other, touching not his own trade art, or study and vocation., but rather his to whome he e dreames hee speakes must be understood to appertain to him that dreames it, And on the contrary, But as for Mechanick artes which one dreames hee exerciseth, after hee hath learned them they are good, and signifie goods & aduancement, in like sort you must interpret in all other artes, But to the purpose that which Physitions dreame, they say & handle with an other in a matter of righte and contrary wise lawyer or attourney in matters of phisicke, shall happen to him which dreames it and must be interpreted of him. To dreame to doe good to those from whom one reapes or hopes for profyte, or to do them noe hurt, is a sign of good, for other wise one shoulde not bee in their favour, nor haue profyt or aduancement by them, and to dream the contrary is ill, Heraclides a tragicall poet of Thracia, hauing exercised his arte and contended for it with other

tragicall

tragicall poets in Rome, dreamt, that hee kild his spectators, and those that were appointed deputies to iudge, and his friendes, whereupon he lost his credit, and was vanquished, in that strife of his art, for men are not wont to kill their friendes, but rather their enemies. So that this dreame seemd to foretell him, that the Iudges, and Spectators, would be against him, and as his enemies, and after that being killed, could not aid him any longer.

Of the Harth.

TO dreame to build a harth, in a strange countrie, to him which hath no intent to marry, or go dwel in an other strange countrie, signifieth death.

Of double, or compounded dreames and immoueable garments and colours.

WE must deuide, and separate dreames, according to their diuerse partes, and then seuerally to discusse, & interpret them. As for example, one dreamt, that he sailed in a galley, or ship, vpon the sea, afterward, being departed out thereof, he dreamt that he walked vpon the sea. Concerning the first part of the dreame, you shall read the reason, and exposition thereof, in our second book going before: as for the seconde part, which is to walke

walke vpon the sea, you shall haue recourse to the third booke, to know the signification. To dreame to weare immoueable garments is not good, for it signifieth either bindrāce, or death. Thinges of like colour haue like signification. One dreamt, that one gaue him a Mozian, and the day after, one gaue him a tunne of coales. A woman dreamt that shee had finished her linnen cloth, and soone after she dyed.

To couer, annoynt, & paint his face.

NEyther to hide, or annoint, or paynt his face with what thinge soeuer it be, is by any meanes good: for it signifieth some fault, crime, or forfet, to light vpon him which hath had this dreame. And for example, A ponge man of Paphos, which painted his face, after the manner of women: why what of him? was taken in whoredome, and adultery, and being condemned, coulde neuer after behaue himselfe well. Such things are good, and in vse, and one dreames, he applyes them to other vse, are not good, that is to say, signifie no good to him, which dreames them. As a tauerner of Candye, that he washed his body in wine, and one that was in credit for interpreting of dreames, expounded it, that it shoulde bee profite by wine, and that

he should wash away his vestes wherein hee was bounde, but the quite contrary fell out, for his wine was spoiled, sourd and mard.

Of change into better, and being crucified.

TO Dreame to be changed & transformed into a better estate, is good for rich folks especially: when they dreame that they are changed into Gods, allwayes prouided that the circumstaunces bee not wantinge. As howe? One dreamte that hee was transformed into the Sun & y having eleauen beames he passed through a great place in the towne: how fel it out with him? He was made a captaine in the towne, & 11 months after in that estate of a captaine he deceased. To dreame to be crucified, signifieth great glory honor and ritches, for he which is crucified is litle higher then others. Menander dreamt that he was crucified in greece, before the temple of Diopolis and was made chief of that temple, where he gat honor & goods.

Of Frinds and ennemies togeth er

TO Dreame to see frinds and ennemyes conuerse and bee together, signifyeth enmity to him which dreams it. Fellena dreamte that some of his frinds, went out together with some of his ennemyes, and thee fell into discorde, and

and enmity with some of her frinds .especially for certaine causes which neither pertaind to, nor concerned her ennemies

Of imperfect or halfe finished works.

TO Dream that works are only halfe doone, signifieth euill successe of affayres, and it were better not to beginne them: Tiler making a request to the king to haue the succession of his brother dreamt that hee shore a sheep to the middle of her bodye: and taking a great deale of the fleece, waked, dreaming that he could not obtaine to sheare the rest, after which dreame, hee thoughte that by this means he should haue the moity of his brothers inheritance, but on the contrary hee neyther obtained it all, nor any part thereof

Of townes

TO Dreame to see townes where to one resorts, is better then to se strang towns especially towns of his owne country, and those wherein one hath had good fortune & prosperity, and aboue all it is good to see them wel peopld, and filled with inhabitãts goods & merchandise, by which things one may know the honour & riches of ỹ townes Parentes also are signified by the townes whereof one is, to witte father and

mother) as for example. A man dreamt that his country, & the place where hee was borne, was fallen downe, and ruinated, by an earthquake, and his father was condemned to death, and executed.

If it be possible at the same time, to haue both good and also bad dreames.

A man may dream both good and bad dreames, not onely in one, & the same weeke, but also euen in ỳ same night, I say more, in the selfe same dreame, one may see both good, & bad thinges, which the interpreter must separate, in iudgment. And it is no maruaile, since the life, and affaires of one particular man, are such, that is to say, mingled ordinarily with good and euill: and in the same time, one may doe & suffer, both good and euill: neither must we be alwaies content, with one onely issue of our dreame, because it hath not alwaies the like effect: wherin Antipater, an Interpretour of dreames, often deceaues himselfe: for when any one hath dreamt, that hee embraced iron, and it falls out, that hee bee brought into bondage, and ther line among irons. The good Antipater to an other which hath had the like dreame, will interpret,

terpret, that at a particular combat, in a close field, he shall be condemned, or hee shal keepe a fence schoole, and live as it were among, and by iron, to witt, by the exercise, and arte, of fence, when one doth nothing, but handle daggers, and swords of Iron: to whome not notwithstanding this falls not out, but he hath a member cut off: wherefore we must not alwaie rest at one onely poynt, or effect that happeneth, for it were to deale with beastes (as are fidlers which haue but one tune) but we must bee ingenious, to deuise euery day diuers thinges, and yet them not in all pointes diuers, but somewhat alike: for our spirit, and nature, are fertill, & recreat, and sport themselues in variety.

That our Brethren, signifie our enemies.

OUr Brethren, haue the same signification that our enemies, as touching the effect, and euent of dreames: and our enemies on the other side haue like effect with our brethren, and not without reason. Because our brethren bring vs nothing, when they are borne, but diminish our inheritance and succession, and are in cause, that those thinges which should all bee ours, are deuided into many partes, between

betweene them, and vs: Timocrates dreamt that he buried, or caused to be interred, one of his brothers departed, and a little while after, one of his aduersaries, or enemies died. And the death of our brethren, signifieth not onely losse of our enemies, but also deliuerance, or acquittance, from some losse, or hurt, which attended vs, and whereof wee stood in feare. As it hapned to Diocles, the Grammarian, who sustayned no losse of many, wherof he stood in doubt, and was afraide, because he dreamt before, that he saw his brother dead.

Of funerall banquets, reuiuing, or mounting to heauen.

NEyther to see, nor to eate such meate, as one dreames is prepared, for the feasts of the dead, is not good to dream. Neither in like sort, to dreame that you make such a feast, for your parents, or friendes, for it signifieth, and foretelleth to the sicke, his owne death, and to him which is in health, the death of some familiar friend of his. To dreame to dye, and afterward to reuiue is not ill, but signifieth victory. Such things as one hath custome to offer, and present in oblation, for the deceased, is not a good

dreame,

dreame either to offer them, or to take of them, for it signifieth death, either to the dreamer, or to some of his parentes. Notwithstanding to take victualls, gold, siluer, apparrell, and vessell, from the hand of the dead, whether it be altogether, or at diuers times, it is a good dreame, and a signe of profit. But to dreame he mounts to heauen, for him which is sicke, is death, in like sorte to bee in great tranquillity, rest, and happinesse.

Within what time, dreames come.

ALl things, which are wont to haue a certaine determined terme, and are seene in a dreame, must bee referred to that time: and other things, which haue no certain, nor determinate time, must be referred, to an vncertaine time, which their effects will shew. And wee must iudg of the time farre, or neere, according to the circumstance of the dreame. For bee were a foole, that would referre to a yeere, the effect of a mans dreame, which is constituted, either in great payne, greate hope, or greate feare. And we must know, that the thinges which a man dreames to see farre of (as if it were about heauen) haue their effect, more slow, by reason of the long distance. Moreouer, we must not bee ignorant, that good, or

euill

euill dreames, sig nify to the great or little, greater or lesse good or euill.

The end of the fourth booke.

The fift booke of *Artimidorus*

Containing certaine examples of dreams, with there *effects which followed.*

A Man dreamt that he dronke mustard so wel stamped & so cleer that it was potable: it fel out so that one practised & coyned a certain accusation in case of a crime of manslaughter wherwith hee was so wel charged, and so attainted to the quick th at he receiued sentence of death & was executed by iustice, An other dreamte that the water of the riuer of Xanthus, which is neer Troy the great, was all changed into blood.

& dreame very fearefull and marueilous, what then fell out? He cast blood at diuers times, for the space of ten yeers, & died therof: by which appears that great and renoumed riuers stay not, but do allways continue and hold on their immortall course.

A man dreamte that his cushion or fetherbed was ful of soine in steed of feathers. He had a wife which neuer before had any childe, & that yeere, was with childe & bare him a sonne. Another dreamt that hee lighted a candle at the moone, and hee became blind, for he dreamt a thing impossible: besides the moone hath no light of her owne. A woman dreamte that shee saw within the Moone 3 images or resemblances like her selfe, & shee hath three daughters which within a month dyed, for the moon hath a mõths lyfe. A man dreamt that he saw his image or representation in the moone, & hee made long voyages wandring this way and that way a long time: for the continuall change of the Moone signified that he should often change his place & habitation. A man dreãt that his priuy members was of massy iron, & he had afterwardes a sonne, by whom hee was slaine, for iron by its owne rust consumes it selfe. A man dreamte that an oliue tree came out of his heade, and he

hee followed the study of philosophy with greate courage, and got everlasting knowledge and honour. for this is a tree alwaies greene and sound, and by all antiquity dedicated to the goddesse Minerua reputed the goddesse of wisdome. A maister dreamt that his seruãt whom he loued aboue al the rest was changed into a torch or flame and he lost his sight and was led and guided by that seruant. A seruant dreamt that he saw a Satyre fall from heauen and an other come out of the earth and fly vp to heauen, his maister died and his maister his sonne rose vp vnto his maister his place. A brother hating his sister rich and sick, dreamt that before her doore grew a figtree, from whẽce he gathered 7 black figs and eate them. his sister deceased seuen dates after and made him her heire. A man dreamte hee cast his skin and renewed it as a serpent, and the day after he died, for the soule which must leaue the body representẽts such like visiõs to it in a dreã. An other dreãt ẏ his father drew his sister being married, from her husbãd & gaue her in marriage to another, & he dyed soone after, for his father represẽted god the creator & heauenly father of our soules: this sister represẽted ẏ soule of him ẏ dreãt it, which

sister

sister being separated frō her spouse, and giuē to āother. seemd to say ẏ she should be seperated frō her body, & shoulde liue & conuerse elfe where, signifying that the soules of those which dye, doe nothing but onelye change their place, A man dreamt that he was great with child, and that he was deliuered of two black daughters, and he lost both his eies or the sight of them, for his two eieliddes which couered his eies, fell downe. A sonne being far from his country dreamt that his owne mother bare him againe, he returned into his owne countrie, found his mother sicke, and was made her heire by hir death and wil. This dream signified as much to him, to witte that by his mothers means, he shold come from pouerty to ritches. A man dreamt that hee eat his bread steeped in hony, & he thereupon gaue his mind to the study of philosophy, & thereby got wisedome, honours and goods. The honye therefore by his sweetnes, signified the sweetnes of wisedome, and the bread, wealth. Another dreamt, that from his stomack there came eares of corne, and that ther was one which pluckt them out, he had two sonnes which soone after him, died,

The end of the fift book of *Artemidorus*.

An

A little Epitomy of Valerius Maximus *concerning dreames.*

Of the Emperor Augustus, and Calphurnia.

ANd Arcorus Phisitian to the Emperor Augustus lay in his bed, the night before the armies of the Romanes namelye the hoast of Augustus, and Marke Antony on the one partye, and the bandes of Brutus and Cassius on the other, were to fight the battail in the Philippick fieldes, Pallas represented her selfe, to this said phisitian, commanding him to tel Augustus, that notwithstanding that he were verye sick, he should not faile but be present at the battaile. Which Augustus understãding being caried in a litter, left his tent though he could not fight for the victory: presently the soulders of Brutus army surprised his pauillions, and although Augustus had resolued not to stir out of his tent, by reason of his sicknesse, neuertheless by the admonition of his phisitian, hee was cast out, by which meanes he saued his life: for the soulders of Brutus, failde not to enter his tent, and sacht euerything, supposing that hee had laine within. But, because this Emperor

roz was subtill, wise and aduised in all his actions, the example of his adopted father, and predecessor Julius, beeing yet fresh in his mind, perswaded him to obey the dreame of his phisitian. For he well knew, that Calphurnia the wife of Iulius Cæsar, had seen in her sleepe, the last night that Julius lived, how he lay wounded in hir armes, and bosome, with many woundes: by reason of which horrible dreame, shee intreated him, not to bee seene the dayr following at the court: but hee, not willing to giue eare to a womans dreame, thought rather to goe to the Senate, and sate in parliament, where he was put to death, being miserably wounded, with more then twenty wounds,

Of *Publius Decius* and Manlius Torquatus, Consuls of Rome.

The vision which appeared in sleepe, all in the same night, to *Publius* Decius and Manlius Torquatus, was of great admiration, and manifest issue. For then when these two consuls, pitched a field neere the hill Vesuuius, to weet, when the Latins left the side of the Romans: to eache of these two consulls sleeping, appeared a man, and tould them, that of the

one

one army, their Captaine should be slaine, and of the other, a great company should be discomfited, but the chiefe of that hoast that would assaile the troops of the enemies, and vow to suffer death, for the rest, should haue the victory. Hearing these news, and waking from their sleep, these Consuls made a couenant together, that what wing soeuer, should first seeme to stoope, vnder the burden of the battaile, the captaine of that band so discomfited, should lay downe his life, for his country: and although, neither the one, nor the other, feared this aduenture, yet the chance fell vppon Decius: for his troopes, began to be out of hart, which he seeing, cast himselfe, in the middle of his enemies, with his sworde in his hand, & was slayne. So the Romaines, had the triumphant, and desired victory, against the Latines, by the death of one, of their cheife captaines, following this dreame.

Of Cicero.

TVlly being banished Rome, by the conspiracy of his enemies, went to a village, and in his sleep, seemed walking, by desart places, to meete with Marius, then Consul, with his troopes: who demaunded of him, why he was so sad, & the cause

cause why he haunted those deserts, & was so transported into an vnknowne way, and after he had vnderstood the reason and misfortune which Tully had had, hee took him by the right hande, and gaue charge to the principall of his officers, to lead him to his chappell, telling him, that hee should heare there some good newes, of the restoring of his estate, which fel out in the like manner. For in that chappel which Varius had caused to be built, the Senators sate in counsell concerning the retourne of Cicero, and it was so concluded, that hee should returne safe, and sound, without any charge, or dishonour.

Of Caius Gracchus.

AS Caius Gracchus slept, he dreamt he saw his brother Tiberius, telling him that he should be killed, as himselfe had bene before. Many heard y he made accompt of this dreame, especially before he was made Tribune of the people, in which office, he receiued his death, agreeable to his brothers.

Of Arthur Rous.

THere being a prize to be played at Siraculys, Arthur Rous, a Roman knight, dreamt, the night before, that a carryer of nets, or a fisher should kill him. The day after

after hee was at the Combat, and told his dreame to the defendants. He fell presently after that neere the place, where this Arthur was, they came to bring in the two combatants, one whereof carried for his device, a fish upon a hooke (when Arthur had seene the face of this fisher) hee sayd unto him. I thought to night, that you should kill mee, and therefore would haue departed thence, doubting some wicked attempt, because of his dreame. But the Combatants giuing him their words of assurance, hee tarryed the hazard of his death. For in the same place, the fisher vanquished the other combattant, and thinking to runne him through with his sworde, the blow glanced aside, and pierced the poore Arcure, which miserably in this case tryed the effect of his dreame.

Of Hanniball of Carthage.

HAnniball sleeping, had such a vision, that hee seemed to see a faire yong maide, like an Angell, which was sent to him from heauen, to conduct him to assayle Italie: after which, tourning himselfe, hee saw a great serpent, which by force, and violence, broke all that he encoutred, and after him came a lightning, and tempestous raine, which darkned the day.

Then

Then Hannibal all affrighted, demanded of this faire maid, what maruellous vision this was & what it signified, and the yong maid answered him, thou seest the ruins of Italy, wherfore say not a word, & leue y rest to the destinyes. I neede not heere declare what euils Hanniball did in Italy following this dreame.

Of Alexander the Greate.

O how wel was Alexander king of Mace dō admonished, in his sleep, that he shold take better gard of his life if fortune would haue suffered him to haue vsed this counsel to auoide his danger. For certainely hee knew by his dream before hee felt by effect that the hand of Cassandra shoulde be venemous and mortal to him, and he was made to thinke in his hart that he shoulde die by her meanes, before that euer he saw her. Alwayes after that dreame, whensoeuer Cassandra came into his court, and presented her self to him, he remēbred when he looked vpō her ỹ hers was ỹ pernicious face which he had seene in his sleep. Notwithstanding whē he knew that she was ỹ daughter of Antipater, he droue al fears & suspicion away by his courage, euer repeating a greek verse which saith, that one must not haue regarde

of dreames, although notwithstanding all that, the poison was then prepared to kill him, and men hold that he died by the hand of the same Callanuza.

Of the Poet Simonides.

THe destinyes were more fauourable to the poet Simonides, then to that great Monarch Alexander, who aduertised & counselled him frō aboue, being asleepe, and after his wakening, bee bespoke himselfe to this consideration. For as soone as the ship, wherein he was, was come to the hauen, and there he had found a corps of a dead man, without burial, and for pitty which he had of him, hee buried him, the night following, he dreamt that he saw him, whom he had buried, forewarning him that the day after, hee should not go to sea, whereupon hee stayd at home on the land, and his fellowes (which would needs to sea) were the same day all cast away, by a great tempest that arose at sea: wherefore he was very glad, for hauing had so much more credite to the dreame, in a case of life, then to a poore ship. Afterward acknowledging this benefit, hee made his benefactor immortal by his poetry, building him a far better sepulcher, and which might make him remains longer in mens memory, then

that which he had built for him, among the sands of the sea, in a desolate and unknown place.

Of king Cræsus.

THat dreame which at the first exceedingly affrighted the soule of king Cresus, and alwaies after made him very fearefull, and doubtfull, was exceeding marueilous, and of great force and efficacy. For of two sonnes which hee had, the lustier, which was best inriched with perfection of body, and which was to haue the crowne after his father, dreamt that he was killd with a sword. Wherefore to hinder and (if it might bee) to auert this ill luck, the good father ceasd not to giue order by all meanes possible. This yong prince, called Atis, being before accustomed to go to warre, was by his father, constrained to keep the house. He had a chamber furnisht with all instruments of warre, which his father made be kept from him. He had his garde well armed and weapond with staues, all which his father commaunded not to come neere him. And notwithstanding al this the destinies made waye for sorrowe and griefe. For when a greate and wilde

bore, walked the goods of that country vpon the mount Olympus, and slew many of the inhabitants therof, behold the countrimen assembled themselues together, and made recourse vnto the king, Cresus: whervppon, Atis so long perswaded his father, that hee was sent, and his father consented so much the rather, because the bore, waze no iron, but only teeth, and his feare was of iron, and not of teeth, but what followed? Behold, as one ran feareee, and hot after the bore to kill him (see the inevitable lucke, which alwates awayted the ruine of this yong prince) he turned vppon him a swozd, which was directed against the wild boare, so vped he miserably, not able to shun the effect of his fathers dzeame.

Of King Astiages, and Cyrus, the first of that name.

Astiage King of the Meades, grandfather by the mothers side to Cyrus, had two dzeames. the first whereof was, that the Lady his daughter, couerd with her issue, all the regions of Asia, by reason wherof he would not marry hir to any great personage, of that country, least the kingdome should descend az come to her

her, or hers, for hee stood in doubt thereof. But gaue her to marriage, to a man of meane estate, of the country of Persia. His second dreame was, that he saw proceed out of the loynes, of the sayd daughter, a vine, which by continuall groweth, ouershadowed all the partes of his dominions, & therefore he commanded, that Cirus which was borne of her, should be throwne out, and exposed to the wilde beastes, so to let him dye: but hee deceaued himselfe, by his humane counsaile, and wisedome, supposing to hinder the felicity of his little sonne, whome the heauens preserued, as the dreame foretold.

Of Amilcar.

AMilcar, Colonell to the Carthaginians, beseeging Syracusa, a towne of Sicile, in his dream seemd to heare a voyce, which sayd vnto him that the next day, he should sup in the same towne. He ioyful of this good news, thought that God had promised him victory, put his camp in armes, and thinking to giue an assault, and take the towne, there fel a mutiny in his camp, betweene the Carthaginians, and the Sicillians, so that those of ỹ town making a suddain Sally, toke him prisoner, and made him perforce, sup in their towne.

So

So then, much deceiued of his hopes which he conceaued by his dreame, hee lyued in the same towne as a captiue not as a captaine; as he as hoped, & his attempte presupposed.

Of Alcibiades.

ALcibiades dreamt that he was couered wt his frinds gown, but it was il successe for with the same gown which he dreamte of he was couered, after that he was slaine by the peple of Farnabaza, according to the appetite of Lysandra,

Of two Arcadians.

THough this dreame ensuing bee longer to repeate then the former, it is worthy our memory for the euidence & truth therof. Two frinds of Arcadia, traueling together came to a towne of Megara, the one of thē repaired to a house of his acquaintance, the other lodged in a tauerne. The first dreamte that night that the tother prayd him to come helpe him against the treason of his hoste, & yf he would make hast he might deliuer him out of greate danger wherein hee was, After which vision he rose and set forwarde to goe to this Inne, afterward by il luck hee begā to repent him of his purpose thinking it was in vaine to goe so by nighte to such

a tauerne: so he returnd to his bed, and began to dreame againe, that he thought that his companion was wounded to death, by his host, and prayed him that though hee did not come to saue his life, yet hee would reuenge his death by all meanes, telling him that his body thus murdred by his host, was at that instant caryed right to the gate of the towne, couered with dung in a carte, whereupon the poore man so much mooued by the prayers of his friend, rose and went to the gate of the towne, and there found the cart which he had seen in his sleepe, and after he had staid it, layd his hand vpon the coller of this Inkeeper, follow the suite, and the crime beeing confessed, the Inkeeper was executed by sentence of death.

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